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TORONTO, FRIDAY DECEMBER 1st, 1961

GOLDMANN TELLS CANADIANS: NO SOVIET ANTI-SEMITISM

ISRAEL OPPOSES JOHNSON

JERUSALEM, (JCNS) — The Israeli Ministry of Foreign Affairs is now studying the "Johnson report" on Arab refugees and would not comment on it at this stage, a spokesman said. Official reaction will come only when Golda Meir will participate in a debate on the subject at the United Nations.

A report was filed before the U.N. General Assembly on Saturday which said that "No progress can be made on the Palestine Arab refugee question apart from or in advance of an overall settlement" of the Arab-Israeli conflict.

Grave Concern

Israelis are very unenthusiastic about the report. They regard the fact that Johnson placed the refugee question within the overall Arab-Israeli conflict as "retrogressive".

Haboker sums up the issue by saying that the report confirmed previously expressed doubts regarding the wisdom of reactivating the Palestine Conciliation which has lain dormant for some time. According to Haboker, Johnson intentionally ignored various proposals put forward to settle the refugees in Arab countries. This, said the paper, might prompt the Arabs to increase their verbal aggression.

THE P. M. RECEIVES EMISSARIES FROM ISRAEL



Prime Minister John G. Diefenbaker welcomed members of the Israeli Trade Mission in Ottawa on November 20, at the start of a tour that will carry them as far west as Vancouver. Left to right: Mr. Ehud Avriel, Deputy Director General, Ministry for Foreign Affairs; His Excellency Yacov Herzog, Israeli Ambassador to Canada; Prime Minister Diefenbaker; Dr. E.A.J. Neuman, Managing Director

of the Industrial Development Bank of Israel Limited; and Mr. Arya Manor, Minister (Economic Affairs) of Israel in Ottawa.

Members of the delegation met with officials of the Department of Trade and Commerce in the afternoon, and later proceeded to Montreal, where they began operations as four distinct groups, depending on their respective interests.

ZIONIST LEADER SHOCKS CONVENTION OF MIZRACHI

MONTREAL, (CJN Bureau) — Dr. Nahum Goldmann, president of the World Zionist Organization, created a new sensation when he publicly defended Khrushchev against the charge of anti-Semitism. At the same time Dr. Goldmann stressed Soviet "hostility" toward Israel.

One of the Largest Rallies

The Zionist leader spoke Sunday night at the dinner session of the twenty second national convention of the Religious Zionists of Canada (Mizrachi Hapoel Hamizrachi). The convention took place at the Queen Elisabeth Hotel. It was one of the largest conventions in the history of Canadian Zionism.

(The Canadian Jewish News will publish next week a full report of the proceeding of this convention).

Rejects Goldmann Statement

Dr. Goldmann's statements about Russia were immediately rejected by an Israeli official who told your reporter: "Dr. Goldmann had no right to speak for Israel which he does not represent and that it is 'incorrect' to say that 'Russia is hostile to Israel'". The same Israeli who preferred to remain anonymous also told The Canadian Jewish News, that he regretted Goldmann's "explanation" of Russia's recent terror against Judaism.

In his statement to the convention, Dr. Goldmann made the following points:

- It is incorrect to say that the Jews in Russia are persecuted as individuals, nor are they starved.
- He condemned what he termed the "hysteria" of the New York Daily Forward against Russia. He quoted the Forward as having stated that Khrushchev was a "criminal pogrom organizer". Such distortion of the Soviet reality, Dr. Goldmann continued, does not help the Jews in Russia.

Admits Discrimination

The World Zionist leader admitted that it is true that there are few Jews left in the Soviet diplomatic service. He, Goldmann, has "no nostalgia" for the days when the Soviet diplomatic service was "almost completely Jewish". He admitted also that Soviet Russia opposes any attempt to revive Jewish religious or cultural life in the Soviet Union. However, this has nothing to do with the life of the individual Jew who enjoys the rights of a citizen.

Concerning Israel, Goldmann declared that Russia "is hostile to the Jewish state" and "this hostility constitutes a danger greater than the Arab threat".

BEN GURION IN KNESSET:

ISRAEL'S CONSCIENCE AGAINST APARTHEID

JERUSALEM, (JCNS) — On Monday the Knesset backed Ben Gurion's policy against Apartheid by an overwhelming majority. It heeded his proposal to remove from the agenda the two motions by Herut and Agudat Israel to debate

South Africa and drop the subject. A Liberal motion to pass the matter to Foreign Affairs committee was also defeated.

In his reply to Arie Ben Eliezer of Herut and Rabbi Shlomo Lorenz of Agudat

Israel, Ben Gurion said: "Moral imperatives of Judaism, Israel's concern for rights of Jewish communities abroad and consideration for her friendly relations with Afro-Asian countries and other nations were the main reasons which dic-

tated Israel's stand at the United Nations special political committee debating Apartheid policy.

Ben Gurion said he hoped that everyone would understand that it was not out of hostility towards the South African people that

Israel had voted as she did but because of the "command of our conscience".

"The dominant population of South Africa, he said, was of the same flesh and blood as that of Holland but the Netherlands delegation voted for censure resolution, against Apartheid. Was it possible for Israel, he concluded, "acquainted with suffering and racial discrimination perhaps more than any other people to remain indifferent to deplorable racial and discriminatory regime in South Africa?"

EICHMANN AIDE LIVES IN LUXURY

EX-NAZI NOW A MILLIONAIRE

FRANKFORT, (JCNS) The local district court has deferred decision in the case against Kurt Becher, a former high S.S. officer, who is now a multimillionaire residing at Bremen. Becher is charged with complicity in Nazi crimes against Hungarian Jewry. Legal investigations continue.

Some time ago a local Jewish business man filed a civil suit against Becher demanding repayment of \$18,000 which he alleged he paid to the S.S. officer in Hungary during the war in return for the promise that the business man's family would be saved from the Nazi gas chambers and allowed to emigrate to Switzerland. The Jewish family had, however, been killed.

JEWISH LIBRARY IN COLOGNE

Cologne, (JCNS) A library of Jewish affairs, comprising about 3,000 volumes, opened here. Its aim is to promote understanding and knowledge of the history of German Jews among the German people.

A private enterprise, established by the Germania-Judaica, the library is to help educators, parents, schools and youth groups as well as all interested individuals, to increase their knowledge of German-Jewish and general Jewish affairs.

Jordanians Say Lebanese Consul In Toronto Is "A Zionist"

Charges that Lebanese consuls in Canada are "crypto-Zionists" have been made by two Lebanese formerly living in the Dominion, according to the Jordan daily "El Jihad".

Ali Jabara, a journalist, is quoted as having said that a number of such consuls, who claim to be Arabs, are in fact "Zionist Arabs" and support Israel and Zionist commerce.

The other emigrant, Issa Fahel, is said to have written to a Canadian paper that the Lebanese Consul in Toronto, John Ibrahim, grants Lebanese entry visas to Zionists and has contributed to Israel fund drives.

VERDICT DEC. 11

JERUSALEM, (JCNS) — The hearing of the judgement and verdict of the Eichmann trial will take place on December 11th, it was officially announced here. The judgement is said to cover three hundred pages and is expected to take three days to be read by the supreme court judge Moshe Landau.

In the meantime it is reported that Servatius will come to Israel next week and wait for the resumption of the trial. He will spend Christmas in Jordan.

TORONTONIANS AT MIZRACHI CONVENTION

MONTREAL, (CJN) — Mr. Joel Sternthal of Montreal was elected national president of the Religious Zionists of Canada. Mr. Hyman Bessin of Ottawa was made president of the Canadian Friends of Bar-Ilan University.

Others elected to top leadership of Mizrahi Hapoel Hamizrachi are:

Meyer W. Gasner of Toronto (National Vice-President); J. M. Lowy of Montreal; B. Goldstein; Max Garmaise. The full list of the new officers will be published in the next issue of The Canadian Jewish News.

The following Torontonians participated in the Mizrahi Hapoel Hamizrachi convention: Rabbi Walter S. Wurzbarger, Israel Weinberg, N. Sokol, K. Rothschild, C. J. Zeifman, M. Lebovic, L. J. Zucker, Samuel Wortsman, L. Weisfeld, W. Gordon, S. A. Abella, J. Shamir, I. Aufgang, A. Zilberstein, N. Komer.

The following Toronto women participated in the Mizrahi Women's Convention: Mesdames Kurtz, Devor, Tarshis, Ross, Kaminker, Frankel, Shuster, Weisbrod, Schatter, Reichman, Chesley, Citron, Rosenfeld, Lubotsky, Lebovic, Silver, Abella, Bregman, Citron, Cohen, Weingarten, Greenblatt.

TODAY'S CANADIAN JEWISH NEWS 18 PAGES — 2 SECTIONS UPON THE OCCASION OF HANUKKAH

A Second Hanukkah section will be included in next week's issue. The first Hanukkah Candle is lit on Saturday Night, Dec. 2nd; the 8th on Dec. 9th.

Commentary • By M. J. Nurenberger

HANUKKAH

In the Talmud, the reference to Hanukkah is shorter, more precise than any other important date in the Jewish calendar. The famous Talmudic passage, "What is Hanukkah?", had been commented upon innumerable times. However, none of the commentators ever defined exactly the significance of this festival.

Of course Hanukkah is the Feast of Lights — its symbol is the Menorah. We all know the story of the Miracle of Hanukkah as tradition relates it — about the oil in the Sanctuary, enough for one night yet lasting the whole week.

There is more to Hanukkah than its festive gaiety, more even than the Menorah. Its symbol is definitely characteristic of Jewish History. When we recite the special Hanukkah prayer about "the few who conquered the many", we touch upon the very essence of our Faith. For how could the Jewish people survive without this basic belief — that the righteousness of one's cause is the determining factor in the dialectics of history? This proclamation of one of the basic truths concerning human values which Judaism preached and which Hanukkah represents — that minorities dedicated to liberty can prevail upon an infamous majority — certainly has inspired the development of the human society. Moreover, perhaps this is the psychological reason why so many Jews — so many out of the people of the few — have become revolutionaries in the truest sense of the word.

Hanukkah teaches another lesson a propos in this season: the miracle of Hanukkah happened only because the people fought and were ready to die for the truth. Freedom is not given but taken; rights are rarely granted by the grace of the mighty, they are won in battle.

Toronto Delegates Back From Israel: Laud Spirit Of Youth

"The youth of Israel will repay a hundred-fold the money invested in their education by the State," say agency president John W. Culiner and hospital administrator Dr. Sam Raxlen.

Just returned from Israel as members of the 1962 United Jewish Appeal Study Mission Group, the two Torontonians were profoundly moved by the spirit of unity prevailing among Israeli youth.

Visiting the Dr. Israel Goldstein Youth Village, on a hill-top south-west of Jerusalem, Dr. Sam Raxlen and John W. Culiner saw how 250 children from five continents acquired that individual sense of responsibility towards country and community ingrained in all Israeli children.

Said Dr. Raxlen: "Working together towards a safe and productive future, these children have made their Village virtually self-sustaining. First removing tons of rocks and boulders and flattening the land, they planted orchards on the hill-slopes; now they make furniture in their workshop which contains a special section for woodcarving; they produce beautifully designed ornamental pottery for sale to tourists; all their own clothing is made in the sewing rooms; the kitchen is supplied with eggs and vegetables from their own farm; they have their own mechanical bakery and laundry." "And with all these achievements," continued Dr. Raxlen, "the children of this Israeli Village still spend half their day in the classroom satisfying their immense thirst for knowledge. Talents, both academic and artistic, are developed to the full, and scholarships are awarded to those found suitable for advanced study."

Dr. Raxlen had one final comment to make: "These children were not merely impressive — they

were inspiring."

Moving on to Beer Ora near Ellath, the group found children between 14-16 years in a pre-military training camp who were equally inspiring. For one month a year some of the youth of Israel attend this camp which lies at the base of the barren hills of the Negev with nothing but desolate landscape as far as the eye can see. The brown hills reverberate with their cheerful cries as every hardship and difficulty is tackled with optimism and indomitable esprit de corps. John W. Culiner found the children at Beer Ora amazing. He said "No-one who visits this camp or the other similar camps could remain unaffected by the spirit of these young people."

This is not a holiday camp. The children learn to handle firearms and accustom themselves to rugged outdoor life. Here we find no formal classroom study but a thorough

physical toughening up process based on the army training program, specially adapted for their age group. They swing on ropes, climb barbed wire, learning to be entirely self-sufficient under harsh desert conditions. They are taught to be completely responsible for the care of their own equipment and sleeping quarters.

All around this camp, written on the hills in bold white letters are the names of towns and Kibbutzim — the homes of these young "soldiers". Not long ago they or their parents lived in the towns of Europe and North Africa, speaking many different languages and practising customs as divergent as those in medieval and modern times. "Here integration is more than a word," said Mr. Culiner. "These young people soon bridge the wide gaps of language and experience as only young people can."

"For them, Beer Ora is a great forward step in growing up and for Israel it becomes a basic bond of national unity and co-operation."

John W. Culiner and Dr. Samuel Raxlen were part of

the 1962 United Jewish Appeal Study Mission which sends a group of local leaders to Israel every year to bring to the community of Toronto the kind of understanding that can only come from first-hand experience.

MEMBERS OF U.J.A. MISSION



Dr. SAMUEL RAXLEN



JOHN W. CULINER



Scene from "The Tenth Man" currently playing at the Royal Alexandra Theatre, till December 2nd.

THEATRE IN TORONTO • By Barbara T. Pearl

HART HOUSE PRESENTS "ROOT OUT OF DRY GROUND"

Who is a Jew? What is a Jew?

These questions pose the essence in "Root Out Of Dry Ground", now playing at Hart House Theatre till December 2nd.

Written by University student Howard Adelman and directed by Robert Gill, "Root Out Of Dry Ground" is a play of profound thought, depicting the inner conflicts towards religion of a college youth.

Albert Cohen, aptly characterized by Michael Davidson, is beset by uncertainties, chiefly of a religious nature. His feelings run from an extreme of disbelief to one of fervent hope. He attempts to find the solution to his dilemma from his parents, but does not receive any satisfaction.

Morris (Bram Morrison), Albert's father, in unable to provide the right answers.

Being of a generation which accepted religion passively, he can only evade the issue and hope that his son's mood will pass.

Mother Sarah Cohen tries desperately to reach her son. However, her emotional outbursts and inconsistencies create obstacles difficult to surmount.

Mrs. Cohen becomes more than upset when Albert invites a shiksa (non-Jewish girl) to dinner. She anticipates what may follow, thus widening the gap between mother and son. More over she has reason to fear.

The Cohen's older son, Harold, was "forced" to marry a shiksa, the marriage did not work out and, finally, he committed suicide.

Despite this tragedy, Mrs. Cohen can not help Albert, mainly because she does not possess the pious back-

ground or education by which to guide her son: All she can offer are the superstitions handed down from her mother, such as, mishap will befall anyone who does not keep a kosher home.

Sandra Shuman is unwittingly miscast in the role of Sarah Cohen. Miss Shuman tries hard. Her diction is perfect, her interpretations are good. However, it is unfair to cloak a modern, sophisticated mother in a robe of mediocrity embroidered by superstition and fantasy.

Laurels go to Michael Kaplan who assumes the supporting role of Jerry. He is the typical down-to-earth college youth. He respects his elders, accepts religion in stride, leaves philosophy to philosophers and, all in all, lives for each day.

Ruth Hamilton (Valerie Siren) is an average missionary's daughter. Her cardiac condition does not restrain her from falling in love with Albert. Engrossed in

the probings of his soul and having become cynical, he rejects her — which apparently causes her death.

Sam Goodman (Alfred Weinstock), Alfred's uncle, clearly portrays the tycoon who is glad to have a religion to fall back on, but, at the same time, worships his God, the dollar.

In summation, Mr. Adelman wrote a play which should not be considered lightly. The problem is there, and it always will be. Comes a time in everyone's life when the meaning of religion becomes hazy. The answer, however, stands out. Mr. Adelman himself provides it when Albert asks his uncle,

"Did you ever read the Talmud?"

I should like Howard Adelman to write another such play twenty years from now, when his experiences in life have broadened and his perceptions have become keener.

"Bye Bye Birdie" Delightful Satire

For wholesome fun, there's nothing more enjoyable than seeing "Bye Bye Birdie", in its third week at the O'Keefe Centre, till December 2nd.

A musical comedy satirizing the life of Elvis Presley at the time he was inducted into the Army, "Bye Bye Birdie" is hilarious from beginning to end. Gower Champion does a terrific job as director and choreographer.

Gretchen Wyler, who plays the part of Rose Grant, secretary, is the most beautiful comedienne since Lucille Ball. In love with Albert Peterson (Dick Patterson), agent for Conrad Birdie, she follows him all the way to Sweet Apple, Ohio. How she tries to snag him could fill a book of mirth!

Albert himself has his own little problems — such as a mother (Kay Medford) who still tries to keep her sonny, age 33, from marrying.

Mother Peterson's antics are uproarious. She waddles on stage wearing a mink coat and ungainly oxfords. She carries a purse the size of an overnight bag. Her expressions of the dedicated mother are classic. She proposes to stay out of her son's life by asphyxiating herself — putting her head into the oven; she offers her mink coat, then lies across the tracks waiting for a train to run over her; she walks 107 blocks in order to save carfare. Of course, she loses out in the long run.

All this, however, is secondary to the main theme — that of getting Conrad Birdie off the Army.

Dick Gautier as the rock'n' roll singer is superb. With his pelvic gyrations, he out-Preseleys Presley.

Most refreshing is the bunch of teen agers always on Conrad Birdie's trail. Un-

affected, their singing and cavortings are a delight to the ear and the eye.

It should not be hard for many of the songs to make the Hit Parade. Outstanding are "How Lovely To Be A Woman", "One Boy", "What Did I Ever See In Him?"

The cutest number, though, is "We Love You, Conrad!", sung sweetly and slightly off-key by a teen trio.

Village Playhouse

The Village Playhouse, 49 LaPlante Avenue, is currently presenting its second production of the season, Eugene Ionesco's "Amadee" until December 9th.

In Ionesco's usual vein of macabre farce, Amadee is uproariously funny and, at the same time, is permeated with a thread of horror, a combination designed to jolt audiences into awareness of the irony of our times.

Starring in the title role is Dermot Grice, with Tudi Wiggins as his wife. Supporting roles are played by James Beggs, Paul Craik, Hugh Ross, Francine Jones and Denise Ferguson.

AT O'KEEFE CENTRE

Alexander H. Cohen's Nine O'Clock Theatre presentation "An Evening with Mike Nichols and Elaine May" will play a limited engagement at O'Keefe Centre from December 6th through 9th.

This will be the only appearance this year of the comedy team following their outstanding run in New York during last season. Involved in other enterprises, they can give Toronto merely a four-day run.

Performances will take place nightly at O'Keefe Centre at nine p.m. instead of the usual eight thirty, and play a six p.m. matinee on Friday instead of a Wednesday matinee.

The humour of Mr. Nichols and Miss May is topical, extemporaneous and hilarious, tempered with social comment.

The production, presented in concert style, is directed by Arthur Penn

OUR ENTERTAINMENT WORLD

By D. COHN

* Janet Leigh and Tony Curtis are buying a New York brownstone.

* Norman Maller's book of poems, to be published Jan. 20th, is titled "Deaths for the Ladies and Other Disasters".

* Berlitz next edition of the Russian language phrase book will drop the phrase "Does this train go to Stalingrad?"

* Leopold Stokowski and the David Brockmans persuaded their neighbors in a Fifth Avenue co-op to build a fallout shelter in the basement. It also will be a play-area for children.

* From LEONARD LYONS: When David Dubinsky, head of the ILGWU, went to dinner at the White House last week, one of the ushers greeted him: "How nice to have a labor leader coming here again" . . . President Kennedy mentioned to Dubinsky the photo showing JFK accepting a Torah. Dubinsky asked: Why didn't you wear a hat? The Pre-

sident replied: "Because I'm Reform."

* Peter Duchin's first record has been selected by Decca as its Record-of-the-Week.

* Dr. Herman Taller's "Calories Don't Count" sold 10,000 copies last week.

* Gower Champion has been taken off the directorial job for "Bye, Bye, Birdie" which Columbia intends to release. George Sidney has taken over the job.

* Larusha Skikne's family live in Israel. He, meanwhile, continues his film career in Hollywood — as Lawrence Harvey.

* Red Buttons still expresses hope that his one-time happy marriage hasn't crashed.

* Janet Leigh broke into tears at Idlewild when she and her children returned from Argentina. Jamie, 24, still had an arm in a sling from a fall. "You'll never know how glad I am to be home," Janet sniffed. * Judy Garland-Sid Luft re-

conciliation is imminent. * Ed Sullivan was voted March of Dimes Man of the Year.

* "Kwamlna", the musical about Africa which closed recently, will be a \$400,000-end-up casualty.

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AT

SYNAGOGUE NEWS

Holy Blossom Rabbi To Be Installed

Dr. Maurice N. Eisen-drath, President of the Union of American Hebrew Congregations, New York; Rabbi Harry J. Stern, Temple Emanu-El, Montreal; Rabbi Walter H. Plaut, Temple Emanu-El, Great Neck, L.I., and Governor Elmer L. Andersen of Minnesota will participate in the Installation Service and Inaugural Ceremonies for the newly en-cumbent Rabbis of Holy Blossom Temple during the Week-end of December 1st, 2nd and 3rd.

EISENDRATH TO HEAD CEREMONY

Dr. Eisen-drath, now head of Union of over 600 reform congregations in the United States, Canada, Mexico and Central America, was formerly Rabbi of Holy Blossom Temple. He will deliver the sermon at the Religious Service at Installation, this Friday evening, December

1st at 8:30 p.m. Participat-ing in the special Torah ritual will be Rabbi Emeritus of Holy Blossom Temple, Abraham L. Feinberg, who served the congregation as Rabbi for the past 18 years.

On Saturday, December 2nd, at Sabbath Morning Services, Rabbi Harry J. Stern, spiritual leader of Temple Emanu-El, Montreal, will deliver the sermon. In the evening the Congregation will celebrate the festival of Hanukkah at a Dinner and Dance. First candle of the festival will be lit. The theme of this week-end, appropriately during this festival, is re-dedication to the ideals of Judaism. Rabbi Walter H. Plaut will deliver the address that evening. Rabbi Maurice N. Eisen-drath and Mrs. Eisen-drath will also be in attendance.

On Sunday afternoon at 3:00 p.m., official representatives of the Anglican, Protestant and Catholic faiths will join in Inaugural Ceremonies to which representatives of all walks of life in this Province have been invited.

Governor Elmer L. Andersen, Governor of Minnesota

will deliver the main address. His Honour, the Lieutenant Governor of Ontario, J. Keller Mackay, will be in attendance and will bring greetings. Representing the most reverent Philip F. Po-cock, Co-adjuter of the Catholic Church, is Msgr. J. B. Fullerton, who will read Psalm 105. Rev. Roy E. Webster will represent the Moderator of the United Church of Canada, and will read Psalms 117 and 118. The prayer for the Queen and country will be read by The Right Reverend F. H. Wilkin-son, Bishop of Toronto Anglican Church of Canada.

Also participating in this colourful ceremony are the Hon. John P. Robarts, Prime Minister of Ontario, and His Worship, Mayor Nathan Phillips, Rabbi Maurice N. Eisen-drath, Rabbi Abraham L. Feinberg, Rabbi Jacob J. Eisen, former assistant Rabbi, Holy Blossom Temple, Rabbi Harry J. Stern, Rabbi Bernard B. Baskin of Temple Anshe Shalom, Hamilton, Rabbi Jordan Pearson, Temple Sinai, Toronto, and Rabbi Louis J. Cashdan, Temple Emanu-El, Toronto



RABBI PLAUT



RABBI EISENDRATH



RABBI BOBROW

CONGREGATION ACTIVITIES

FAMOUS RABBI AT SHAAREI SHOMAYIM

Dr. Alexander Carlebach, Chief Rabbi of Northern Ireland will speak on "Anglo-Jewry - Will it Survive?" at the Shaarei Shomayim Lecture Series on Sunday, December 10th at 8:30 p.m.

Dr. Carlebach, who was born in Cologne, obtained his secular education in the Universities of Cologne, Leipzig, Paris and Strasbourg. He pursued his rabbinic studies at the Yeshiva of Slobodka, and, after emigrating from Germany under the threat of Nazidom, at Jews College, London, where he obtained his Minister's Certificate and then his Rabbinic Diploma. For ten years Dr. Carlebach was Assistant Minister to the Golders Green Beth Hamedrash and Lincoln Institute in London, England.

The lecture which is sponsored by the Shaarei Shomayim Adult Education Committee under the chairmanship of David Satok, is open to the public-at-large without charge.

YOUTH SHABBAT AT SHOMRAI SHABBOSS CONGREGATION

A Youth Sabbath will be held on Saturday, December 2nd. Howard Langer will deliver the sermon. The service will be conducted by Sheldon Berger, Shlomo Reisman, Ezra Levovsky and Jerry Colomby.

A children's Hanuka party will be given by the Sisterhood on Sunday, December 3rd, at 3 p.m. in the synagogue hall.

The general meeting of the synagogue will take place on Sunday, December 10th at 11 a.m. Mr. P. R. Edell, president of the synagogue will preside.

A "Syium" (conclusion of study) of the fourth volume of Mishna Yomit (daily) will take place on Saturday, December 9th at 4 p.m. at a special Seuda Shlishit to be given by Dr. I. M. Rabinowitch. The Mishna Yomit, instituted by the chief rabbinate to commemorate daily our brethren who perished under Nazi tyranny, is studied daily at Shomrai Shabbath Synagogue after services. Rabbi G. Felder conducts classes.

BETH EMETH BROTHERHOOD HOLDS DRAW

At the Beth Emeth Brotherhood Dinner on Tuesday, December 5th, two draws will take place for a brand new Cadillac. Tickets are still available by contacting Sheldon Falner.

B'NAI ISRAEL-BETH DAVID'S VARIETY REVIEW

On Sunday, November 12th, the Sisterhood and Brotherhood of the B'nai Israel-Beth David Synagogue held an All-Star Variety Review. Headlining the program was Joey Hollingworth. Featured were Rex Slocombe, recording star Rhonda Silver, violinists Hansen Sisters and Janet Stewart, TV and radio star. Paul Simmons provided the music. Highlight of the show was TV and theatre personality Larry Mann.

ELIEZER DEMBITZ GUEST AT SHAAREI TEFILLAH

Mr. Eliezer Dembitz, of the Israeli Consulate, was guest speaker at the first of a series of Ongei Shabbat which took place on Friday, November 10th, at the Shaarei Tefillah Synagogue. His topic was, "Our Israel and Diaspora One".

CENTRAL FUND TO HOLD FOURTH ANNUAL MEETING

Now completing another successful year of operation in Toronto, the Central Fund for Traditional Institutions will hold its Fourth Annual Meeting on Tuesday, December 12th, 8:15 p.m. at the Associated Hebrew Schools, 3630 Bathurst Street. All members of the community are cordially invited to attend.

Guest speaker will be Rabbi Isaac N. Trainin whose theme will be "The Continuing Role of Traditional Institutions in Modern Times".

Rabbi Trainin, author and lecturer on Jewish communal life, is Advisor on Religious Affairs of the Federation of Jewish Philanthropies in New York. In this capacity he is responsible for introducing religious and Jewish cultural programs into many Federation Institutions. Through the Commission on Synagogue Relations, Rabbi Trainin and his associates have brought about better understanding between Federation and its agencies and the Synagogue. He was the first recipient of the National Council of Young Israel Award to an outstanding Jewish communal worker.

Co-chairmen Meyer W. Gasner and Mark A. Levy



Rabbi ISAAC N. TRAININ

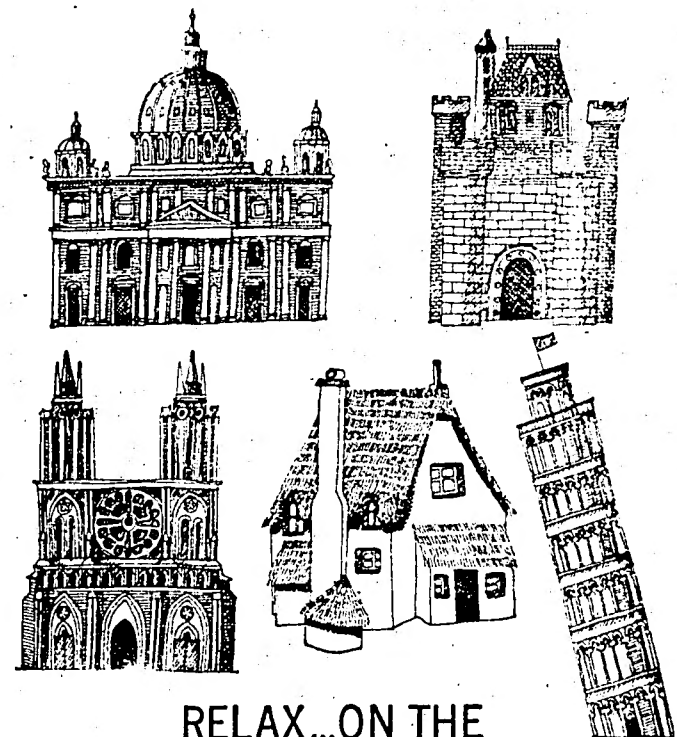
TORATH EMETH JEWISH CENTRE PLANS STUDY GROUPS

Rabbi Marcus Z. Ochs Study groups delving into laws and customs are under way every day, between Mincha and Maariv, under the direction of Rabbi Marcus Ochs.

On Shabbos mornings, 8:00 a.m., there is a Talmud class conducted by Rabbi M. Kaplan. On Shabbos afternoon, an hour-and-a-half before Mincha, Rabbi Ochs leads a

class on Sefer Machinach. The Rabbi also conducts a Talmud class (pesachim) one hour before Mincha. A new class in Talmud will be held Monday evenings at 8:00 p.m., conducted by Rabbi Ochs. A Bible study group will be held on Thursday evening at 8:00 p.m. All programs are arranged by Mr. K. Rothchild and Mr. E. Rosenbluth.

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CONGREGATION BETH YITSHAK ELECTS OFFICERS



Sitting from left to right: Mr. Leo Bermann, Mr. Louis Munk, Dr. Joseph Borgida, Life President, Rabbi Dr. Ernest Klein, Mr. Armin Weiss, President, Mr. Paul Horvath. Standing from left to right: Mr. Fred Kolin, Mr. Miklos Pal, Mr. Arnold Good, Mr. Leslie Kelemen, Mr. F. Scherter.

Congregation Beth Yitshak is Rabbi Dr. Ernest Klein, whose spiritual leader held its annual general meet-

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ing November 19.

On this occasion the Hon. Allan Grossman, M.P.P., Minister Without Portfolio in the Ontario Cabinet, was elected honorary president. Dr. Joseph Borgida is life president, Mr. Armin Weiss, president of the Congregation. Rabbi Dr. Ernest Klein was elected chairman of the Religious Committee.

Other officers elected are:

Members of the Presidium: Mr. Leo Bermann; Mr. Paul Horvath; Mr. Leslie Kertes; Mr. Louis Munk; Mr. Miklos Pal.

Hon. Vice-President: Mr. Edmund Goldberger.

Vice-Presidents: Mr. Arnold Good; Mr. Fred Kolin.

Members of the Executive Committee: Mr. W. Curtiss; Mr. A. Grosz; Mr. Leslie Kelemen; Mr. A. L. Rosslyn; Mr. F. Scherter; Mr. A. Veidlinger; Mr. Z. Warley.

Parnas: Mr. Alex Jakubovic.

Financial and Recording Secretary: Mr. Francis Guttman.

Auditor: Mr. Cyril Rosenthal.

SYNAGOGUE NEWS

On Monday, November 13th, Pierre Berton, columnist for the Toronto Daily Star, was guest speaker at the monthly meeting of the B'nai Israel-Beth David Brotherhood, which was held in the auditorium of the synagogue.

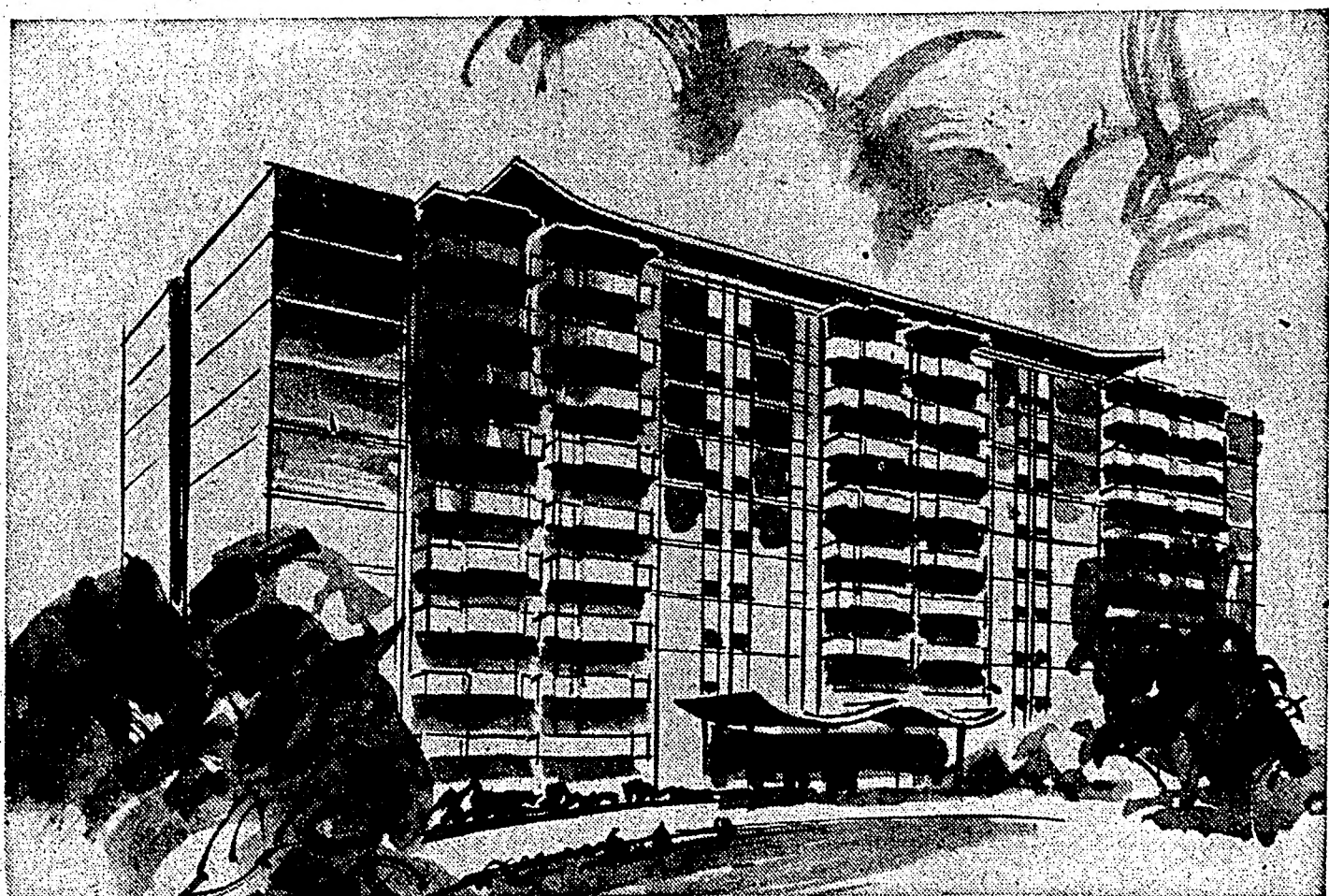
Mr. Berton discussed "The Life of a Columnist".

The meeting was chaired by Mel Katzman, president of the Brotherhood. Program chairman was Lou Kirshenblatt. With Mr. Berton at the head table were Rabbi Pappenheim, Dave Dunn, Harold Cohen and Sam Lipsky.

Joel Litch presented to Mr. Berton a copy of the Pentateuch, with English translation and commentary by Dr. J. H. Hertz, on behalf of the Brotherhood.

Mr. Sam Firestone provided refreshments.

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

A DEBORAH OF 1962

Hadoor, the New York Hebrew weekly, had in its November 3rd issue a half-page tribute to a young lady Deborah. It was printed as an advertisement and its author Dr. Ben Marcus, described himself as *gilgood paytan atik* - an ancient liturgical poet reincarnated. His muse was inspired when young Deborah, the daughter of Rabbi Zev Cohen of West Hartford, Conn., won the Bowling Contest in her

Hebrew High School. Bowling is a favourite sport in the "gilded ghettos" of Suburbia, which explains Dr. Marcus's enthusiasm for the young Bowling Champion. But we can't figure out why he sees an analogy between Deborah, the Bowling Champion and Deborah, the wife of Lapidot. But then, modern poets do have the license of obscurity . . .

PERTINENT REMINDER FROM MAYOR PHILLIPS

Prime Minister Diefenbaker made particular reference to the present world situation and he emphasized the importance of co-operation by all citizens in the realm of civil defense. This subject was discussed in our brief under the title: "Fallout Shelters".

I think that it is the duty of every citizen to co-operate with the government. Fallout shelters are **not bomb shelters** — they are merely a precaution against the effects of the deadly rays which emanate from fallout.

I personally have no patience with those people who discourage co-operation in the building of fallout shelters. Of course everybody wants peace, but

peace will not be achieved by failure to protect ourselves against enemies who might be preparing for war.

I don't think that anyone in his right senses believes that Canada, the United States or Great Britain is going to start a war, and I would suggest that the vocal, local demonstrators direct their arrows against the countries that show contempt for humanity . . . rather than against their own country which respects the spirit of the United Nations.

Preparedness is the best guarantee of peace, unless we are ready to surrender to an enemy without a struggle — and **Canadians will never surrender their heritage!**

THE ARAB'S SCAPEGOATS

While Arab propagandists are still busily trying to exploit humanitarian sympathies for Palestine refugees and to harness them to destructive political ends, the Egyptian dictator is creating a new kind of Jewish refugee in the most callous way imaginable.

Unwilling to admit that the Syrian revolt sprang from deep dissatisfaction in Syria with Egyptian colonial rule, Nasser has blamed "reactionary capitalists" at home.

The so called reactionary capitalists named are almost all Jews who played a leading part in developing Egypt's economy. Not content with confiscating their property, Nasser has seized their homes and furniture, and is preparing to melt them of the last penny. Even this does not

satisfy the lust for vengeance of this latter-day Pharaoh, who is actively planning to persecute his despoiled victims, threatening them with imprisonment and other punishment unless their relatives abroad pay a ransom to permit them to leave the country alive. The conscience of Jews and non-Jews alike must be aroused, as it was against earlier persecution.

The western Governments which have been giving Egypt lavish economic aid must be called on to reconsider this aid so long as the Egyptian dictator acts in the same way as Hitler and Stalin did; surely retrospective condemnation alone is not enough.

This flagrant attack on basic human rights must not be allowed to go unchallenged.

SOUTH AFRICA'S VERWOERD AND THE JEWS

Dr. Verwoerd's new line of thought on Israel's recent vote against apartheid at the United Nations, expressed so bluntly in his startling and dramatic letter to a Jewish lawyer in Johannesburg, has, to say the least, a most disquieting ring. Describing Israel's attitude as a tragedy for Jewry in South Africa, he clearly and ominously suggests that he regards his Jewish co-citizens as hostages for Israel's behaviour.

Not even the fact that many individual Jews, as well as the South African Board of Deputies, have protested against Israel's vote seems to have satisfied the Prime Minister or restrained him from voicing his displeasure with that section of the Jewish community who, in last month's elections, voted for the Progressive Party.

In expressing his disappointment, Dr. Verwoerd follows the Nationalist policy of blaming a whole group for the action of individuals.

Although Holland acted in the same

way as Israel, and Dr. Verwoerd is a native of Holland, the Prime Minister seems to have taken a less critical view of that country's attitude.

That his letter has come as a shock is seen from the strong reactions voiced in the Jewish as well as in other sections of the progressive South African Press.

Although the recipient of Dr. Verwoerd's letter deplores Israel's condemnation of South Africa, many others could easily understand Israel's position. Yet Dr. Verwoerd thought it right to single out the Jewish minority and issue this threat, holding them responsible for an act of policy over which they have no control.

Like other progressive sections of South African opinion the Jewish community has reacted forthrightly to this new threat, and in this they may be assured of the support of Jewish communities and indeed all liberal-minded people everywhere who deplore any form of race discrimination.

AFTER THE MOSCOW YESHIVA, — WHAT NEXT?

The dissolution of the administrative committee of the Moscow Yeshiva means the virtual closure of the institution itself and is a further blow to Jewish religious life in the Soviet Union.

Coming soon after the arrest and secret trial of Jewish leaders in Leningrad and Moscow, this step demonstrates beyond any doubt that even under Khrushchev the Jewish minority continues to be singled out for acts of hostile discrimination. The committee responsible for the collection of funds to cover the financial needs of the Yeshiva, and its income depended solely on voluntary donations from Russian Jewry. In spite of official Communist agitation against religion — against the Sabbath, the observance of Jewish Holy-days generally, and Yom Kippur in particular — a strong section of Jews in Russia continues to regard religion as an essential part of their life.

This is true not only of the older generation but also of thousands born and brought up under the Soviet system. As with other sections of the population, family ties among Jews are still very strong.

It is not, therefore, unusual to see in the Moscow and other synagogues in Russia middle-aged and even young Jews, who have come to observe the anniversary or the death of a relative, father, mother, and light a candle for the peace of

the departed.

Such visits, in which even members of the Communist Party, because of their attachment to their deceased relatives, occasionally take part, are invariably accompanied by gifts towards the maintenance of the synagogue.

The Moscow Yeshiva, being denied any funds from the State, and in the absence of any organized Jewish communal life (this is banned under the Soviet) depends primarily on donations administered by a special committee.

Chief Rabbi Levene was a member of this committee and, since the death last year of the head of the Yeshiva, he was its acting head, as the Soviet authorities were reported to be opposed to the appointment of a new Principal.

It may well be that the failure of Rabbi Levene to participate in the inauguration of last month's Warsaw Ghetto Exhibition in Paris was connected with the latest suppressive measures taken against the Yeshiva.

When the Yeshiva was opened less than five years ago, it was heralded as a demonstration of a favourable change in the attitude of the Kremlin towards Jewish religious needs. The latest move, which undermines the existence of this institution, is an ominous sign of a reversal of policy which must cause widespread disquiet and apprehension.



RIVAL STANDARDS

N. Y. Post

Canadian Panorama

BY MORDECAI HIRSHENSON

TOYNBEE-HERZOG DEBATE IN ARABIC

According to Mrs. Audrey McNaughton, who lives in St. Anne de Bellevue, the debate between Professor Arnold Toynbee and Yacov Herzog that took place in Montreal earlier this year has been translated into the Arabic language, published in pamphlet form and is being circulated among the Arab people. Subject of the debate, it will be remembered, were the many issues unresolved between Israel and the Arabs.

Mrs. McNaughton who is a native of Oakville, Ontario, and a former UNICEF adviser in the Middle East, has completed painting a portrait of King Hussein of Jordan. The portrait is now ready for shipment as a gift to Hussein who sat for it while Mrs. McNaughton was in Amman.

In North Battleford, Saskatchewan, a cafe manageress was fined \$25 for refusing to serve a treaty Indian. The victim of discrimination was Mrs. Gladys Johnson, a daughter of a chief of the Mistawic tribe. She served in the RCAF Women's Division for 3½ years in World War II and is a high school graduate. When she entered the restaurant and sat down the waitress told her that she was "sorry," but Indians were not served in the establishment.

Saskatchewan has had its two anti-discrimination laws for many years but in that province they have had little "exercise," perhaps because there is little discrimination but more likely because there has been little action in detecting it on the part of the administration or reporting it on the part of the victims or the general public.

The Saskatoon Star-Phoenix says: "The precedent will be

heartening to our Indian population. Certainly it will please all those to whom intolerance is obnoxious."

"THE SEED AND THE HARVEST" — A CRITIQUE

Defenders of religious instruction in our public schools have frequently denied that this instruction is "Protestant Christianity." They hotly reject this charge saying that the course is one that is not specifically Protestant but is acceptable to all or almost all Christians.

The new teachers manual for Grade Eight — unfortunately for this argument — belies the contention. For one thing in his introduction the author, Dr. Lewis Beattie, makes a rather significant reference — almost a subconscious slip, in referring to the attitude towards the early Christian apostles by their contemporaries who looked upon them as "trouble makers" he points out — legitimately enough — that this resistance has been the common reaction to new religious ideas in all ages. "It marked the attitude," says Dr. Beattie, "of the Roman Catholic Church towards the ideas of the Reformation; it was the cause of the opposition of the Anglican Church in England to John Wesley's preaching."

The two analogies Dr. Beattie has drawn are of absorbing significance. No one would challenge his right to draw on religious history for these illustrations. But he is here writing an introduction to what he and others and in fact what the official guide books describe as "non-sectarian Christianity." Can this be regarded as a book on "non-sectarian Christianity" when it is framed in an introduction that clearly indicates the writer's bias in favor of (a) Protestantism as against Roman Catholicism, and (b) Wesleyan Methodism as against Anglicanism?

We do not feel that Dr. Beattie's two illustrations would be out of order in another context. But we do say that they are bound to put a coloring of Protestantism (and Wesleyan Protestantism at that) over the manual that may easily make it difficult to find wholehearted acceptance among two very substantial elements in the Christian Church — the Roman Catholics and the Anglicans. In short the text by its very introduction is not an example of "non-sectarian Christianity" if we as "outsiders" may be granted an opinion.

The other contention of the supporters of the course is that it is really only "Bible knowledge" and "Bible lessons" that are involved. Frequently this plea is a successful one for who would want to challenge something that involves Holy Writ? The innocent phrase "Bible knowledge" disarms one of any suspicion that doctrine is being taught.

Again let us look at the new Grade Eight guide — one published within the last month, having had the benefit of all the controversy of the last few years. Chapter Six is entitled "The Practice of Prayer" and is divided into three sections: The Lord's Prayer; Our Prayers and God's Answers; The Power of Prayer. Another chapter is headed "Repentance and Forgiveness."

If this is not theology and doctrine, we do not know what to call it. We greatly respect the views expressed and would not do a thing to bring them into disrepute but we regret that they are being continued in the public school under the misleading name of "non-doctrinal religion" and "Bible classes."

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Samuel Dye
523 W. 187th St.
New York 33, N. Y.

Felix Eckstein
140 Collier St.
Toronto 5

HOW TO INVEST IN ISRAEL

BY AVRAHAM BAR-EL

Electronics, Chemicals, Metals

Mr. Avraham Bar-El is Consul for Economic Affairs and Director, Government of Israel Investment Authority for Canada.

ISRAEL'S INDUSTRY

During the past decade, Israel's primary and secondary industries have taken root and flourished. They have made Israel an aggressive trading nation whose exports are welcomed in the world's major markets. With extraordinary incentives now being offered by the Israeli government, such as tax concessions, and establishment of the Israel Investment Authority in Canada to acquaint Canadians with the excellent growth possibilities available to private enterprise, industrial development in Israel is expected to march boldly ahead.

Many Canadian, American and U. K. investors have already recognized the potential. Others are planning rapid entry into the thriving Israel economy.

Leading Israel's industrial expansion are:

Electronics: Expected to reach an annual output of over \$4 million by 1965, the electronics industry produces consumer goods, communication and measuring devices for industry and research, and electrical components. It is a branch of the electrical equipment industry which employs 3,900 workers in some 390 factories.

Metals and Machinery: One of the slowest industries to develop, metals and machinery account for the largest sum spent in Israel on imports. With highly skilled workers and raw materials now available, Israel can now develop these industries at a fast rate.

Basic Metals: The industry includes extraction of metal from ores, scrap by concentration, enrichment and smelting, rolling, extrusion and casting, all requiring large investments and installations, a large output and cheap sources of raw material to be profitable. The iron and steel industry is concentrated in the Acre Steel City, north of Haifa, while two undertakings at Kfar Saba operate in co-operation with foreign capi-

tal and technical knowhow. Copper, from the Timna works, site of King Solomon's mines, is the only non ferrous metal extracted in Israel.

Transport Equipment: Now chiefly engaged in assembly of American cars, the industry also includes 70 firms — manufacturing spare parts for motor vehicles. Plans call for production of internal combustion engines and a shipyard for repairs and building of ships up to 7,000 tons.

Pharmaceutical: One of the oldest industries in the country, the pharmaceutical industry includes manufacture of antiseptics, tranquilizers, antihistamines, Vitamin A, vaccines, sera and various biological antigens. Government laboratories were among the first in the world to prepare successfully the Salk vaccine.

Optics: The optics industry was established in Israel after World War II. At first slow to develop, it is now expected to grow rapidly as connections for technical knowledge are established with foreign firms.

Petrochemicals: Large investments and a wealth of raw materials are essential to a profitable petrochemical industry. Israel has shouldered the expense, however, since this industry forms the basis of many others such as plastics, synthetic glue etc. This field is ideal for foreign investors, some of whom have already entered it.

Paints and Lacquers: Significant growth of employment in this industry is an indication of the rapid expansion. Employment has increased by 30 per cent between 1955 and 1958. Output during the same period rose from IL4 million (\$2.25 million) to IL8 million (\$4.56 million).

Pesticides: The tremendous growth of agriculture in Israel and willingness to try modern methods gave rise to development of pesticides, including synthesis of materials and formulations of pesticides. To date one undertaking concentrates on chlorine for manufacture of such products as DDT, while two enterprises manufacture carbonates and organic phosphorus compounds.

SERMON OF THE WEEK

MEANING OF TRADITION

"Traditional Judaism". The term has been used so often that few stop to consider its implications. Does it mean that an idea or institution is necessarily good because it is ancient? Is it a form of ancestor worship? Or is it something more vital and meaningful involved in the appeal to tradition?

It scarcely needs to be said, nowadays, that we cannot follow in the ways of our fathers solely on the grounds that what was good enough for them is good enough for us. The fallacy in this kind of reasoning is that the "old time religion" was good for our ancestors precisely because in their day it was not an old time religion but a fresh challenge of the utmost relevance to their situation. We must be quite clear about this. Even if we decide to adopt a medieval viewpoint, we are still very different from men who lived in the Middle Ages, for they lived their kind of life automatically while we consciously adopt it.

Sincere though it may be, the flattery of imitation, does service in the long run neither to the Jews of old nor to the faith by which they lived and by which we desire to conduct our lives: "Our God and God of our fathers" means, said a famous Jewish teacher, that the latter concept is inadequate and incomplete without the former. A Hasidic master once observed that by departing from certain customs his father had initiated he was, in fact, following in his father's traditions, since his father, too, had refused to follow blindly all the customs of his father.

On this we are agreed. The danger today, however, is from too little emphasis on tradition not from too much. And it is just as much true that we cannot have the Almighty as "our God" unless we acknowledge Him as the "God of our fathers". There is a provincialism in time, diametrically opposed to the eternal spirit of our faith, which sees only good in the present and wisdom in the Zeitgeist. The failure to appreciate the grand and glorious sweep of Jewish tradition can only result in the reduction of Judaism to an ephemeral fad. It fortifies our soul to know that we share our religious experiences with countless generations of devoted Jews and Jewesses, that are the heirs to the teachings of Moses and Isaiah, Hillel and Akiba, Maimonides and Rashi, and that, God willing, we can be successful in transmitting those teachings to generations yet unborn. The permanent values of Judaism do not acquire their strength from tradition. It is tradition which acquires its strength from permanent values it exists to express.

Seen in this light, Jewish tradition is no static notion but a dynamic idea. For the Jews of old who lived near to God have so much to teach us that a refusal to sit at their feet to learn is a display of religious Philistinism at its worst. As H. E. Fosdick has so wisely remarked: "Democracy tells us not to neglect a good man's opinion even if he is our grocer; tradition asks us not to neglect a good man's opinion even if he is our father."

DATELINE: ISRAEL

Not Good To Be A Doctor In Israel?



By CARL ALPERT

The recent short lived but significant demonstration strike of the physicians employed at the Hadassah Hospital has served once again to dramatize what is one of Israel's most vexing internal problems: the position of the college-trained professional in the nation's economy.

Israel has had doctors' strikes before. There have also been strikes of civil servants, lawyers, judges, high school teachers, engineers and others in the same category. From all indications, the basic problems remain unsolved, and more unrest may be expected.

Reduced to its simplest terms, the problem results from the socialist interpretation of equality. All men are equal, and special privileges are due to none. The individual has the right to expect that a progressive society will care for him according to the needs. That is the theory. In the light of hard experience, the labor movement in Israel has come to realize that there are inequalities, en-

gy, productivity and specialized skills must be rewarded. How far should such reward go?

The last major struggle to be fought on this issue was between the high school teachers and the teachers of the lower grades. The former insisted that the long years of college education required to teach in high school, plus the greater responsibility, and the greater time needed to prepare lessons adequately, qualified them for higher salaries than those paid to teachers in the primary school. They resented a union agreement which linked their salary scale automatically to that of their grade school colleagues. The long strike last spring settled nothing, and unless Minister of Education Abba Eban can spring a miracle, there will be more trouble before this year is over.

Since Israel began national existence with labor in the dominant position, we find that the class struggle here is the reverse of that in most Western states. In other countries, labor constantly

seeks to improve its conditions, struggling against a dominant capitalist system. In Israel, on the other hand, the professionals and the capitalists must struggle to assert their claims and demands against the ruling class-labor. And just as labor in other countries has gradually improved its lot over the years, though not without strenuous effort — so in Israel, the professionals and the entrepreneurs are gradually improving their own conditions. The strikes and the demonstrations by the doctors and engineers and teachers are but the symptoms of that struggle — part of the give and take, the stress and strain inherent in democratic bargaining under the free system.

The situation in Israel is complicated by two factors. One is the fact that the Histadruth strives to represent both labor and professionals, despite the irreconcilability of many of their interests. Indifference to the plight of the intellectuals in

(Continued on page 7) Section 2)

A JEWISH VIEW OF LOVE AND MARRIAGE

HOW CAN I DISTINGUISH THE REAL THING FROM THE FALSE?

If love is conditional, the elimination of the condition will bring the elimination of love. If it is not conditional, the love will never fail.

—WISDOM OF THE FATHERS

Love is a many splendored thing but some aspects of love are not too splendid. First, though, let's define our terms. There are two kinds of love-genuine love and false love.

Some forms of love are terribly possessive. The person who loves "possessively" feels in his heart that "that which I love exists only for me and its function is to please me and to make me happy." The loved one has no other purpose.

We find possessive love in many relationships and in many homes: the over-protective parent who shields the child from unpleasant experiences, the mother who lives the child's life, the domineering spouse who smothers the loved-one's personality, and, of course, the self-centered and demanding sweetheart who dominates every day and makes all decisions with little regard for the feelings, interest or desires of the partner.

Another false expression of love is the type we may call "conditional." It differs from the possessive in that the object of love is recognized as being equal as having an independent personality, function, purpose and rights. There is more freedom of expression and more consideration than in the case of possessive love but the love is conditional. It says, "I will love you and do things for you if you love me and do things for me." Love continues only so long as these conditions are met. This is a common type of love. Although it is usually the kind teenagers experience, it is not limited to the adolescent years.

Our sages drew a perceptible distinction between "conditional" and "unconditional" love. Conditional love moves in a stormy path, for the conditions demanded cannot be met forever. In conditional love we tend to forget yesterday's kindnesses and acts of devotion and think only of this morning's disagreement.

There is still another expression of love which we can call "creative love." Creative love is the result of two persons' desire to produce a relationship in which each tries to inspire the other. It is not a situation where each partner thinks more of the other than of himself, but rather where each partner thinks more of the partnership-in-love than of the self. It is a facing of sacrifices together for the sake of both. In creative love one does not look upon the other as a competitor, resenting the other's successes and growth, but instead enjoys

the reflected glory of the other's achievement.

In possessive love a man can say, "I love you because I am a loving person." In conditional love one would say, "I love you because you love me." But in creative love the conclusion is "I am loved because I love."

Possessive love and conditional love are immature forms of attachment. When we are very young we tend to possess others and make demands of them. In our immature years we love only those who meet our demands. Mature love accepts others as they are, and sets the beloved free of both demands and conditions.

"Creative love" is the love that finally came to Adam and Eve—described in the Bible in these words: "Now Adam knew Eve, his wife."

Even though the Hebrew word, "knew" may be interpreted sexually, we may take it literally to mean that Adam came to know and love his wife. To love creatively is to know, to care, to assume responsibility for, to respect, to cherish the qualities and the promise of the person we love.

Creative love is best seen in a mother's love for her infant child. It is expressed without condition. Its attention is lavished upon someone else without thought of reward. When we have a feeling of creative love toward our children we find joy in their achievement.

Creative love may not be readily discernible in the early stages of a love relationship. It remains the ultimate goal of a happy marriage and should be reflected in the pre-marriage relationship.

HOW SHOULD I CHOOSE A MATE?

He who weds for money will have delinquent offspring.

—TALMUD: KIDDUSHIN

The Talmud outlines four types of marriage: Marriage out of passion, marriage for money, marriage to obtain advancement, marriage for the love of God. The Talmud concludes that the first three lead to mischief. They are either possessive or conditional. Only the fourth type—a creative kind of love—will produce children who will preserve Israel's future and make for happiness.

The Talmud, too, opposes selecting a wife either much younger or much older than a man. "Choose someone of your own age and do not bring contention into your home," is the sage advice of one of its authorities.

The Talmud also cautions us to choose our mates wisely, and to avoid too much stress on external beauty.

ARE DATES THE SAME AS MATES?

We may be victims of the romantic illusion that love is something that happens at first sight and there is

A NEW SERIES

By Dr. Stanley Rabinowitz

WHO IS THE RIGHT MATE?

nothing that we can do about it. Perhaps that is the reason many marriages are disappointing and divorce rates are mounting. Some adults run from marriage to marriage looking for the lost romance of their youth which they cannot seem to recapture! It takes great maturity to realize that marriage must displace romance if marriage is to survive.

Dating thrives on having fun, on tests of loyalty and doing that which is exciting. Marriage requires something much more steady and trusting. Many young people expect the excitement of romantic love to persist throughout a marriage and, when it does not, they are prone to blame the failure on the other partner. They see in the loss of the romantic ideal evidence of a lack of affection. If only they realized that the day-to-day tasks of building a home do not always allow for the constant and daily shower of gifts and flowers that are part of the dating routine!

Dating is important as a preparation for marriage. Dating, however, is not the same as marriage, and a girl who is a good date may not necessarily make a good mate.

Do good dates make good mates? You may have had a wonderful date last night. What made it wonderful? The facts that may have contributed to its delight—the fun, the music, the gowns, the flowers, the gaiety, the gracefulness of her dancing feet—may add up to a memorable evening but may not be the factors

that form the basis for a good marriage.

A girl should remember that the very habits that made a man a desirable date may make him a very undesirable husband and vice versa. The young fellow who showed his date such a good time by spending money as though he were a millionaire may turn out to be a husband who has no appreciation of the value of money. The girl with the glorious figure may be a cosmetic beauty but may turn out to be a pampered child who has no ability as a homemaker and mother.

A THING OF BEAUTY

Grace is deceitful, and beauty is vain. But a woman that feareth the Lord, she shall be praised.

—PROVERBS: CHAPTER 31.

When a boy selects a date, her physical appearance and beauty may be of primary consideration. But there is some danger in making physical beauty a paramount reason in selecting a mate. A distinguished professor at the University of Virginia had this to say: "In marriage you invest in another person. As in any investment your hope should be that its value will go up with the passage of time. If you choose a mate for good looks alone and physical attractiveness, what is the inevitable future in such an investment? It can only go down. The kind of human investment which can go up and up through the years is a sound investment in character."

If you love someone, she will seem beautiful in your eyes. A person who is physically attractive by objective

standards, however, may indeed still be a very good spouse if that person takes attractiveness in stride and is not dazzled by her reflection in the mirror. Even in school, despite popularity, she will resist the temptation to get by on looks alone. She will cultivate other assets: she will study hard to become a wise and intelligent person. She may be proud of her looks and her appearance; she may take pains to look well, but she remains essentially a natural well-balanced human being. A man is lucky if he finds someone like her.

But if the girl is convinced that personal attractiveness is life's most precious gift to women; if she needs constant recognition of her beauty; and if she subordinates everything to the maintenance of her loveliness — watch out.

Because falling in love is such an emotional experience, teenagers—and adults too—often find it difficult to differentiate qualities or characteristics which might be acceptable or desirable during the dating period, but which might not stand up so well in the marriage relationship. Here is a partial list which you might find helpful in making such an analysis: ability to solve life's problems; family's affiliation with the synagogue of your choice, dancing ability, potential earning capacity, family's wealth, family's social position and reputation, physical attraction, scholastic standing in school, sense of humor, willingness to "make out."

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ONLY IN AMERICA

By HARRY GOLDEN



JUVENILE DELINQUENCY AND TELEVISION

For a while it looked like we could pin all of juvenile delinquency upon the "broken homes" bit. But a likelier candidate appears: television.

I have no intention of endorsing every lousy show that is beamed, but it is rather absurd to listen to grown men and women seriously contend that television is the cause of juvenile delinquency.

I well understand the dilemma that provokes this assertion. It takes a lot of time and trouble to delve into a phenomenon like juvenile delinquency and rather than spend the time and let delinquency get ahead of us, we blame television now and hope somehow the networks will control the teen-age gangs.

But this is utter nonsense. Juvenile delinquents, dressed in their black leather jackets are arrested out on the street, so apparently they do not sit around all day watching television.

Blaming delinquency on television neglects the delinquency that flourished 50 years ago. It flourished on New York's Lower East Side, Hell's Kitchen, Little Italy, and Harlem. And it flourished

in the slum districts of every city in our country. There was no television then but there were gangs: "Hudson Dusters," "Monk Eastmans," "Black Willies," and a thousand others around the country.

The same factors that caused delinquency then cause it now: poverty, overcrowding, slums, marginal life on the periphery of society because of color, race or religion, and the sense of hopelessness which this brings.

We all need a sense of belonging, and when you live on the fringe of society, cut off from the corporate whole, you get a black leather jacket with the word "Pirates" on the back and you now belong. You now belong to something.

The interesting thing no one has bothered to investigate is whether the delinquents from the slum sections of our cities have television sets. If not, I would be in favor of a welfare program to supply every single one of them with a TV set, and hope that it keeps them indoors and out of the parks, pool halls, and off the street corners.

THE LIONS IN THE WINGS

Perhaps the greatest of all concert performers was the singer John McCormack who was one of the few "single" acts ever to fill the old New York Hippodrome and Ford Hall in Boston.

His great popularity was won by his way with an Irish ballad but in addition, McCormack was an accomplished artist. He knew the tenor roles in every opera and his repertoire of languages was immense.

Once, when McCormack met Enrico Caruso on the street, he greeted the Italian with, "How is the greatest tenor in the world today?" to which Caruso quickly replied, "Since when did you become a baritone, Giovanni?"

Like Caruso, McCormack was imbued with a great sense of humor and quickness of mind. He needed both badly one night while he was singing at the Hippodrome.

A circus was inhabiting the building but since costumed shows are prohibited in New York on Sunday night, McCormack was giving a concert in the huge hall.

Midway in his performance, two tame lions suddenly bolted from their pens and started strutting around backstage. In frenzied silence, the trainers tried to herd the animals back, but the two beasts were as frightened as the stagehands and retreated to the wings where they sat and

began rolling their eyes and licking their chops.

The audience couldn't see the lions but McCormack could. He had just finished his last encore but retreat seemed out of the question so he stayed onstage and began singing encore after encore to the great delight and surprise of the assemblage. Beads of perspiration streamed down the face of this great Irish singer as he watched the trainers' wary circling.

Maybe the music, probably luck, charmed the savage beasts and they were encircled and led back to their cages, and McCormack took his bows with great relief.

Many of the great performances never reached the public. The night before McCormack sailed home to his native Ireland, friends gave him a farewell banquet at the Waldorf-Astoria Hotel. When the speeches came to an end and it was McCormack's turn to rise and thank the sponsoring committee, the Irish tenor mounted the table and to his old friends, his associates, and to America he sang, "O How I'll Miss You, Dear Old Pal of Mine."

It is the memory of this which keeps you warm in the second half of life when the chill winds of hydrogen warfare, mistrust, and hatred seem to weight you down.

"THE INFORMED HEART"

Dr. Bruno Bettelheim, one of our most famous psychologists, has a new book, "The Informed Heart" (The Free Press; \$5) which is a psychoanalytic interpretation of the tragedy which overtook Europe's Jews during the Nazi regime.

More than that, it raises a severe question: not for the world this time; but for the Jews who survived. Why did the Jews march like lemmings to their death in the gas chambers? Why was resistance sporadic, why did Jews sell their lives cheaply like sheep instead of dearly like fighters in the Warsaw ghetto?

Dr. Bettelheim does not believe that a show of fight would have substantially reduced the number of Jews cremated. He believes the Jews clung to their sense of community because bit by bit the Nazis had deprived them not only of their jobs and their freedom, but of their egos and, as Hannah Arendt puts it, their juridical interest. They marched like lemmings because that was the last security they knew.

There is, however, one aspect to this crime Dr. Bettelheim overlooks. It is that this has never happened before in all history. The anti-Nazis: Christian clergymen, liberals, the men who made jokes about Hitler, and the ambitious who wanted to take things over themselves; they understood that this was no boy's game, that it was a matter of life and death. Consequently, they were morally prepared to offer resistance.

The Jews never quite understood this. They did not believe they were going to be killed for the simple reason that they were Jews.

I talked to Jews in Israel who survived the death camps. They said that Jews who

were ordered to dig their own graves believed something would happen at the last minute, some stay, some reprieve.

A Jew can understand a tyrant taking advantage and exploiting a minority people. Jews told me, however, that when rumors filtered back that thousands were being shipped to extermination centers, none of them really believed it; they simply could not believe it, not because it affected them, but because it was beyond human comprehension. They simply could not imagine that such a development was possible in human history.

Elizabeth Kastner, who is the saddest woman in Israel, told me a story that concerned her husband, Dr. Rudolf Kastner, who was assassinated by an Israeli extremist. Dr. Kastner was the head of the Jewish community of Budapest which involved him in conferences with Adolph Eichmann. After one of these meetings, Dr. Kastner came home to the pension in which they lived and told his wife and six Jews who were waiting for him that the Nazis had decided to do things for the Jews of Hungary. The six men had been playing cards and when Dr. Kastner told them the Nazis were compiling lists of Jews to be sent to extermination camps, the men went right back to their game, he remembered one of them saying, "Rumors, rumors. You hear nothing but rumors."

No one resisted because no one believed such a development was possible in the modern world. Many of the same Jews a decade later were able to fight off 30,000, 000 Arabs because then, at last, they knew. The fight against the Arabs was a thing they could at least comprehend.

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RIVAL GROUPS MEET

SABBATH OBSERVANCE IN ISRAEL

JERUSALEM (JCN) - Two rival meetings for and against strict Sabbath observance in Israel were held in Tel Aviv. At the Mann Auditorium about 2,000 people attended the National Conference on Sabbath Observance, presided by Zerah Warhaftig, Israeli Minister of Religious Affairs. Among those present were Yitzhak Raphael, Warhaftig's Deputy Minister, and Rabbi Shlomo Goren, Chief Chaplain of the Israeli Army.

The meeting discussed the possibility of introducing a Sabbath Law and how it could be drawn up and enforced.

Not far away, in Dizengof Square, an open-air meeting with some 200 participants demonstrated against religious coercion. The demonstrators marched in circles, carrying placards with the inscription: "For freedom of conscience," "Against Religious coercion," and "Democracy, not Theocracy."

The organizer of the demonstration was Dr. Alex Herschaff, lecturer at the Haifa Technion who said he wanted a form of organization to combat religious coercion.

Such a Committee already exists in Jerusalem and has, at times, been active in protesting against demonstrations and activities by Neture Karta.

ACROSS THE FENCE

Dossier of a Non-Communist

PAUL MORTON

I've often wondered what my Royal Canadian Mounted Police dossier must read like. I do not possess proof positive that the Mounties maintain a dossier on me. But I should be rather surprised if they did not. I am old enough, have travelled enough and written enough to attract RCMP attention. And, if there is such a thing as "guilt-by-association," I have certainly mixed, at one time or another, with an interesting cross-section of Communist-oriented persons.

Canada is not, of course, a police state. We, as people, are not much given to witch-hunting. But Communists do exist in Canada, and our police are quite correct to collect evidence concerning their activities. If the Mounties have a dossier on me, fine. I'd simply like to know it is as accurate as possible, and am willing, at all times, to see that it is kept up-to-date.

Dossiers can be dangerous. Once, when I was discharged from employment in the Northern Ontario bush — a particularly sensitive area — the woods manager asked me this question: "Are you, or have you ever been, a Communist?" I said no, not now, or ever. I asked why he asked, and he intimated a report made to the company from Ottawa was unsatisfactory.

That's what the man said. It does not follow that Ottawa ever made such a report upon me at all. In fact, my experience of the RCMP is that they are extremely cautious about making damaging reports on Canadian citizens; although there is reason to believe they do share information with the FBI in the United States. And this should be enough to make any Communist or fellow traveler's hair curl!

I could have a most suspicious sounding dossier. For the record, I'd like to re-construct those highlights which, if misconstrued, could place me beyond the pale of conscientious, conservative society. This is not written in the spirit of the confession, but simply to set the record straight.

DOSSIER: Paul Morton, born Nova Scotia, Aug. 14, 1912. Ancestry: 1st Morton, Geo., to America on the Anne, 1623, of well-to-do Roman Catholic family; became a Puritan and was Bradford's secretary. Descendants all rockbound New Englanders or Nova Scotians, and PRO-AMERICAN, hence the revolutionary inclinations.

PM — 1932: Apprehended by RCMP in Halifax breaking INTO Melville Cove Military Prison; purpose, to interview foreign-born Communists being deported from Canada; was accompanied by card-holding Canadian Communist.

PM — 1936: A resident of Palma de Mallorca, Spain, at outbreak of Spanish Civil War; wrote on war for London Daily Herald (Labour newspaper, anti-Franco).

PM — 1938: In Vancouver, B.C. during riots of unemployed workers; rode freights over Rockies to Alberta with fleetera rioters.

PM — 1942: Appointed by Toronto Star publicist for Canadian Aid to Russia Fund. From 1939-42 was active in American Newspaper Guild (union) activity; consorted with known left-wing sympathizers.

PM — 1943-44: Consorted with Gen. Sudakov, Soviet Repatriation Commission, Italy; selected by British to parachute behind enemy lines, North Italy, joined Garibaldi Partisans, although assigned to Monarchist; reported Garibaldi (Communists) were noticeably more aggressive against Germans and Italian Fascists.

PM — 1945-46: As Industrial Relations Superintendent, a Canadian pulp and paper company, showed marked sympathies for bush workers; consorted with Bruce Magnusson, Communist organizer of bush workers. END OF "DOSSIER."

Now for the facts: I have been vehemently anti-Communist since I was 20. Why? At this time a Communist told me it would be required that I concur in the execution of my own father "come the revolution." I believed him then; I still do. Communists at their worst are capable of perdition; at their best, are willing to contemplate it.

However, I did break into the Military Prison at Halifax, was caught, and hauled before Inspector LeNauze by the Mounties. I was a reporter for The Halifax Herald and simply wanted a story. I got one.

Incidentally, the "card-holding Canadian Communist" with me at the prison became the editor of a thoroughly conservative Canadian newspaper. Spain: I expressed the unpopular opinion, at the time, that Franco and his kind were bailed into the Civil War by Communists and Anarchists. I was called a "fascist" for saying so, but still believe I was right. Between Nazi-Fascist and Communist intervention in Spain, there was nothing to choose.

Vancouver riots: My sympathies were frankly with the unemployed. My sympathies would be exactly the same today.

Publicist for Canadian Aid to Russia Fund: Yes, but leaders were Mrs. Winston Churchill, late J.S. MacLean, Canada Packers president; Clifford Sifton of Sifton Newspapers. My sympathies were entirely with the Russians against the Nazis; still are.

Gen. Sudakov: I was war correspondent in Italy for The Toronto Star, at this time strongly pro-Soviet in its sympathies.

Behind the lines, North Italy: I was hi-jacked by the Italian Communist guerrillas. Communist partisans were more effective than others for exactly the same reasons: Titoists were more effective than Mihailovich's group in Yugoslavia. I so reported.

Northern Ontario: Although I later joined the Communist-oriented bushmen's union headed by Bruce Magnusson, I always took a strongly anti-Communist stand at meetings. However, I never did approve an anti-union attempt to railroad Magnusson to prison on a trumped up drug charge.

TODAY: I am what I have always been, a liberal — both large "L" and small "l". But I admire and respect Allister Grossart, National Director, Progressive Conservative Party. I believe Tommy Douglas, New Democratic Party, to be a fine and honourable man.

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The Woman And The Home

RECIPE OF THE WEEK

Hanukah is the time when delicacies made of cheese are served in many homes. The prevailing custom, however, is to serve latkes (pancakes), especially those made of buckwheat or potatoes.

HUNGARIAN CHEESE CAKES

(Topfa Dalkeln)
A recipe rich sour cream coffee cake dough
½ pound dry cottage cheese
1/16 teaspoon salt
2 eggs, separated
grated rind of ½ lemon
¼ cup bleached raisins
¼ cup sugar
1 slightly beaten egg white, or milk

Fold and roll the refrigerated dough 6 times. Roll out ¼ inch thick and cut into 12 squares. Combine cheese, salt, well-beaten egg yolks, rind of the lemon, raisins and sugar. Beat the egg whites stiff and fold into the mixture. Place a spoonful of the filling near the center of each square, fold over into a triangle, and press the edges firmly together. Place on well-greased baking sheets. Brush the tops lightly with slightly beaten egg white or milk. Let rise 30 minutes. Bake at 400 degrees F until the cakes are almost double in bulk, then lower the heat to 350 degrees F and continue baking until golden brown, about 20 minutes in all. This makes 12 cakes.

POTATO LATKES OR PANCAKES

5 medium-sized potatoes
2 tablespoons all-purpose flour
1½ teaspoons salt
½ teaspoon black pepper
2 tablespoons grated onion
4 eggs, beaten light & thick
chicken or goose fat, or vegetable shortening

Peel the potatoes and grate on a medium-fine grater. Place in a fine sieve, and press out as much liquid as possible. Measure the pulp. If it does not measure 4 cups, prepare more potato until the correct amount is reached. Add flour, salt, pepper, and the onion. Fold the eggs into the batter. Melt enough shortening on a large pancake griddle to cover the bottom to the depth of ¼ inch. Heat until a drop of batter causes the fat to sizzle. Turn the heat to medium. Drop a tablespoon of batter into the fat, and press the batter with a pancake turner to a thin pancake. Prepare as many pancakes as the griddle will hold. Cook until the bottom is a deep, rich brown. Turn over and brown the other side. Total cooking time is about 10 minutes. Keep cooked pancakes hot while the rest of the batter is frying, by transferring them in a very cool oven, 250 degrees F. Fry the remaining batter, and add more shortening as necessary to keep the depth always ¼ inch. This makes 15 pancakes. Serve with applesauce. Potato Latkes are also served with sauerbraten.

ATTEND CONVENTION

Mrs. M. SCHWARTZ, president of Shomrei Shabbath Sisterhood and Mrs. M. HELLER, Treasurer, attended the National Convention of the Sisterhoods of the Union of Orthodox Congregations at Atlantic City.

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B'NAI B'RITH WOMEN TO HONOUR DR. GERSTEIN

On Sunday, November 26th the B'nai B'rith Women of Toronto presented their annual "WOMAN OF THE YEAR AWARD".

This year the recipient was Dr. Reva Gerstein.

This award was presented at the Covenant Breakfast held at Holy Blossom Tem-

ple, 1950 Bathurst Street in the presence of many distinguished guests.

This year the B. B. Women also presented the Cantata, a deeply moving musical presentation depicting all services and agencies to which B'nai B'rith Women have dedicated themselves.



Dr. REVA GERSTEIN

Toronto's Jewish Education Growing

The Toronto Bureau of Jewish Education entering the 13th year of its existence will hold its Annual Meeting on Monday evening, December 4, in the Auditorium of the Associated Hebrew Schools, 3630 Bathurst Street.

Part of the evening will be devoted to the Annual Graduation Exercises of the Toronto Midrasha L'Morim (Jewish Teacher's Seminary) which in co-sponsorship with Canadian Jewish Congress was established by the Bureau in 1954.

72 Teachers Graduated
Since its establishment the Seminary which has been administered by the Bureau of Jewish Education and financed by the Canadian Jewish Congress has graduated a total of 72 Jewish teachers (including the 24 who will receive their diplomas on December 4).

Graduation on December 4 of such a substantial group of teachers who are helping to relieve the acute shortage of teaching staff in our schools, lends greater significance to the occasion and marks it as an event of note for the whole Jewish community.

Schools Here Staffed by Midrasha

The majority of the 72 teachers who received their diplomas from the Midrasha are now employed in the various Jewish schools in Toronto. Fifteen of them are on the staff of the Associated Hebrew Schools alone. Graduates of the Midrasha are also helping to staff the Eitz Chaim Schools, B'nei Israel Beth David, J.N.W.A. Beth Shalom, Beth Tzedek, Adath Israel, Beth El Don Mills, Beth Am, Bais Yehuda, Holy Blossom, and Temple Sinai. Others are occupying teaching posts in various Ontario communities, in the United States, and in Israel.

Students and Faculty

The Toronto Midrasha L'Morim currently has an enrollment of 65 students. The curriculum calls for a 4-year study course in Judaica and Education. The Faculty consists of prominent Jewish educators, Rabbis, and graduates of Canadian and American Universities and the Hebrew University of Jerusalem. The Dean of the Midrasha L'Morim is Dr. Joseph Diamond and the Registrar is Dr. Solomon B. Ullman.

Hurwich, Guest Speaker

Appearing as guest speaker at the Convocation will be Mr. Louis Hurwich, pioneer, veteran Jewish educator and author, who is Dean Emeritus of Hebrew Teachers College, Boston, as well as founder and former

Director of the Bureau of Jewish education in that city.

Scholarship Awards

The Ida Siegel scholarship and B'nai B'rith Upper Canada Lodge scholarship will be awarded to two of the teachers by Mr. Bert Godfrey, President of the Bureau of Jewish Education.

Mr. J. Irving Oelbaum, founder of the Midrasha L'Morim and prominent leader of Toronto Jewry will bring greetings on behalf of the Canadian Jewish Congress. Mr. David E. Newman, O.C., President of the Board of Governors of the Midrasha, will preside.

Dr. Diamond Will Be Honoured

Dr. Joseph Diamond who has served as Executive Director of the Bureau since its inception 12 years ago, will be honoured in connection with his election as President of the National Council For Jewish Education.

Enrollment Tripled

Since the establishment of the Bureau, enrollment in the Jewish schools affiliated with the Bureau has almost tripled and is now approaching the figure of 10,000. The schools are staffed by approximately 250 teachers.

There are now five Day Schools in Toronto with an enrollment of 2,000. The Day School of Associated with over 1,000 students is one of the largest on the continent. A second large Day School is that of the Eitz Chaim Schools.

Toronto has a newly organized United Synagogue (Conservative) Day School. There is also a Day School of the ultra-orthodox group known as Shlomel Emunei Israel and the beginning of a Day School established by the Verband Labor Zionist Movement.

New Community Day High School

A historic development which will be followed with great interest by friends of secondary Jewish Education is the recent establishment of a community Senior Day High School, under the auspices of the United Jewish Welfare Fund, to be administered by the Bureau of Jewish Education. The school will offer a full curriculum of secular studies from Grades X to XIII in accordance with the requirements of the Department of Education of the Province of Ontario as well as a curriculum of Hebrew studies on the secondary school level. It will be subsidized by the United Jewish Welfare Fund.

WILL RECEIVE DIPLOMAS

The following teachers will receive their diplomas at the Graduation Exercises on December 4:

MOSHE BLATT
MEIR LEOPOLD BROWN
YEHUDA D'ANCONA
ALTER EPSTEIN
TOVA FRIED
AHUVAH KRIEGER
LILLY KUTNER
SHLOMO MITZMACHER
YEHOSHUA SEGAL
AVIVAH SHEMEN
JOSEPH SHOHAM
CHANA URBACH

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HANUKAH WITH GRANDPA

By RUTHIE

This Hanukah will be an exceptionally joyous one all because Grandpa is coming to town. The children, in particular, are overjoyed. They know Grandpa will come loaded. They are already figuring out what to buy with the Hanukah gelt (money) he'll let them win.

Grandpa will try to look austere. But the twinkle in his eyes will give him away. The kids will swarm all over him and, though he'll be gruff, he will be like putty in their hands.

After the Hanukah candles will have been lit, after Maoz Tsur (Rock of Ages) will have been sung and after everyone will have gorged on potato latkes (pancakes), Grandpa will suggest playing draydl (spin the top).

This is the best part of the evening. After the draydl is spun, everyone waits breathlessly for the outcome. If it halts with the gimel (letter "g") face up, the one who spins gets pot luck. On Hanukah, regardless how the draydl halts, everyone somehow wins. Grandpa performs magic. The Hanukah gelt flows like water.

Grandpa has many idiosyncracies, but he is the cutest ever.

He knows (or rather, pretends to know) no English. Do you think that stymies him? Ha! You don't know Gramps. He maintains that if one speaks *mama luschen* (mother tongue — in this case, Yiddish) one can roam the world without a qualm.

He gets along famously. No one, for instance, could hail a taxi at a minute's notice — except Grandpa. All he does is hold out a dollar bill and, bingo, there's a cab.

One can't help loving Gramps despite his naivete.

Of course he was in Israel during the Eichmann Trial. After all, it couldn't have transpired without him.

One day he bumped into Harry Golden. In his own style, Grandpa approached Mr. Golden with.

"What is your name?"

"Harry Golden."

"What do you do for a living?"

"I write."

"Aha! A *schreiber* (writer)! Do you write *Mezuzahs* (scrolls containing code of law nailed to a door)?"

Evidently Grandpa never read "Only in America" — which tickled Harry Golden immensely.

Grandpa, he should live and be well to 120 years, will always be a boy. He deeply regrets that he never saved his full, black beard of many moons ago.

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REPORT FROM EUROPE

AN EAST-WEST MEETING IN PARIS

With international tension increasing and Moscow's oppressive cold grip on the religious and communal life of millions of Jews within her orbit becoming stronger, contact between the various branches of the Jewish people is becoming progressively rare. It was, therefore, with a feeling of eager anticipation that I went to Paris to attend the inauguration of an exhibition on the revolt of the Warsaw and other ghettos against the Nazis. It had been reported that the gathering was to be attended also by representatives of Jewish communities in the U.S.S.R., Rumania and Hungary.

It is symbolic of the Jewish fate in the Hitler and Stalin era that these rare and sporadic contacts should take place over the graves of our dead. The meeting in Paris was a kind of bridge over the chasm in which lay buried so many millions of Jewish martyrs from both sides of the Iron Curtain. And it was, perhaps, this very fact that made the encounter so interesting and valuable.

Contrary to expectations, and to the disappointment of all delegates, General Dragunski, now retired from the Red Army, who was to have represented the Union of Russian Ex-Servicemen and bring with him about a dozen Russian documents for the exhibitions, failed to arrive. There was another absentee — Dr. Nahum Goldmann. He was expected to take part in the opening and avail himself of the opportunity to establish some contact with the visitors from abroad. Put his absence was due to ill health. The reason for general Dragunski's failure to come to Paris was, however, not so clear. When the exhibition opened on November 5, it was stated that the French visa had not reached him in time. Later, the organisers were assured that he obtained the visa and was "on the way to Paris".

But although the chairs of the delegation from Soviet Russia remained regrettably empty, the exhibition itself is a really worthwhile event and an important contribution to the history of Jewish martyrdom. While in many respects it resembles the Warsaw Ghetto Exhibition held recently in London, its emphasis is more on the resistance by the Jews than on their suffering. Apart from other aspects, the Eichmann trial has revealed more than any other trial of former Nazis that Jews did not allow themselves to be slaughtered without putting up the strongest opposition.

There where thousands of ways in which this resistance manifested itself. There are documents at the Paris exhibition showing how, even in the last day of their existence, the Jews in the Warsaw Ghetto continued to organise social and medical services. Even in the face of imminent death, even a day or two before their dispatch to the death camps, they maintained their secretly organised schools, some of them even helping the children to learn to sing and paint.

Some of the documents came from Bulgaria, Yugoslavia, and Hungary. But most of them came from Warsaw and were a contribution from the Jewish Historical Institute. They were brought by Professor Berl Mark, Director of the Institute, who personally supervised the arrangement of the exhibition and contributed much towards its success.

While the presence of Professor Mark was in the role of an historian and expert, the attendance by Jewish delegates from Rumania, Hungary, and Yugoslavia had a wider meaning, as must have had also the presence of the Polish Ambassador at the opening ceremony, and that of the Bulgarian and Yugoslav diplomats at a special reception given later by the World Jewish Congress. What was also characteristic of this East-West meeting in Paris was the easy manner in which delegates from Rumania and Hungary spoke of the

situation of the Jews in their respective countries.

Unlike the position in the Soviet Union, where the anti-religious campaign started 44 years ago, atheist activity in Rumania and Hungary is comparatively new. The majority of the population is still deeply religious. For these reasons, religious institutions continue to enjoy much greater freedom — a freedom from which the Jewish religion also benefits. According to Dr. Rosen, the Chief Rabbi of Rumania, who came as an official delegate of the 160,000 Jews in his country, there are today about 100 Jewish communities and some 400 synagogues. In Bucharest alone, Dr. Rosen emphasised, there are some 400 houses of prayer, with services morning and evening.

Most of the communities, the rabbi said in an interview, have Talmud Torahs, and there is one Orthodox yeshiva in Arad. This yeshiva is now a training centre for rabbis and shochetim in Rumania. The Rumanian Government contributes some 40 per cent towards the salaries of the Jewish Clergy and the maintenance of the institutions. It also maintains two Yiddish theatres. Rabbi Rosen himself is a Deputy of the Rumanian Parliament, representing Jewish religious communities, and there are, he said, a number of other Jews in prominent positions, in the universities, the judiciary, and in the Army.

Dr. Rosen's willingness to describe present-day Jewish life in Rumania was fully shared, and in some ways even surpassed, by the delegation from Hungary. This consisted of Mr. Endre Sos, the Chairman of the Central Consistory of Hungarian

Jews; Dr. Geza Seifert, the Vice-President; and the Chief Rabbi of Budapest, Dr. Imre Benaschowsky, who is shortly to become Chief Rabbi of the whole of Hungary.

In a lengthy talk with me they painted a surprisingly gratifying picture of Jewish religious life in Hungary, and claimed that the 100,000 Jews in the country carry on undisturbed their religious activities. It appears, that as in Rumania, there are today a hundred Jewish communities in Hungary, with 40 rabbis and a Board of Deputies, which meets on certain occasions to discuss Jewish affairs. In Hungary, too, there is one Orthodox yeshiva, supervised by Dr. Scheiber, a highly respected internationally-known Jewish scholar.

The Hungarian Government also contributes towards the upkeep of religious and other Jewish institutions, such as schools, hospitals, homes for the aged, orphanages, etc. But its contribution is only about from 10 to 15 per cent of the total Jewish communal budget. The remainder has to be collected through taxation imposed by the Jewish religious communal organisations themselves. But despite this great freedom claimed by the Hungarian delegation, it struck me as rather strange that the Chief Rabbi, Dr. Benaschowsky, unlike Dr. Rosen of Rumania, was unable to remain in Paris a few days longer to attend the Conference of European Rabbis, which started on Monday, and which was called on the initiative of Rabbi Dr. Brodie. Asked the reason for his inability to attend, the Hungarian delegation explained that they had some other important business elsewhere.

A CHRISTIAN MINISTER SPEAKS UP

RECTOR OF ANGLICAN CHURCH ANSWERS ROKEBY THOMAS

A reply by the Reverend Keith Kiddell, Rector of St. Hilda's Anglican Church, 2353 Dufferin Street, Toronto to the article entitled: "The Jewish Problem" written by the Rev. H. R. Rokeyby Thomas.

Dear Editor:

After reading carefully the above article, I find it hard to believe that any Anglican Priest can be so informed, either by Theology, Conviction or Personal Theories regarding a remarkable people — the Jew. The Jew has one loyalty that is above question, whatever country he may reside in, and that is to God and His Laws as found in the Torah. (The Pentateuch).

We as Christians are apt to forget that Jesus' answer in Luke 20:25 was satisfactory to the Jew. Admittedly the situation as described in the Gospel for the 23rd Sunday after Trinity was a "theological" traser, regarding a matter pertinent then and now — namely 'taxes'. To whom taxes should be paid, Jesus replied, "Render unto Caesar the things which are Caesar's and unto God the things which are God's".

The Author adds, 'the people marvelled at his words and held their peace'. The audience was Jewish and no one argued about the solution. To say the Jew holds a 'dual' citizenship — his country of residence, and also to the State of Israel is ridiculous. Such an accusation could be levelled against a Christian. We are Canadians, and we raise monies to train missionaries to go to other lands, to establish in their midst, the Kingdom of God. Christians pray daily for the establishment of another government, the Complete Sovereignty of God. Israel is the conscience of Judaism — the solution to millions of refugees, and a good Jew supports his own people.

Religious discrimination and acts of persecution against the Christians may have occurred in Israel, over some small provocative incident, but having seen at first hand the Department

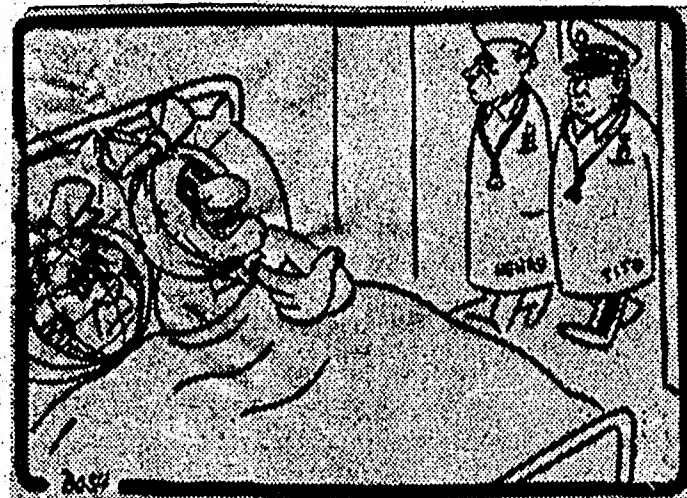
of Religion (a cabinet post within the Government) I can hardly accept the Statement as it implies that there is a policy of persecution.

Christians are granted time off from work on Sunday, with no loss of pay to attend Divine Worship! His Grace, the Most Reverend Campbell McInnes, the Anglican Archbishop in Jerusalem (Old City) frequently writes in his monthly Provincial magazine, "Bible Lands" of the visits in Israel, and the co-operation of the Government of that State.

We must face honestly the question of Jewish motivation! It is two-fold Family and Religion. No Jew would openly seek persecution for his loved ones. Hence he is a law-abiding and loyal citizen. As evidence of his co-operation in countries where there is a state religion, which can be Christian or Moslem, the Jews appoint a Chief Rabbi who can answer to the government concerning any matter that requires Jewish understanding or co-operation.

Naturally the Jew desires the best for his family, and living in our country he desires freedom of religion, in the same manner that we practice our Christian faith. His children attend the Public Schools of Canada, (and generally Jewish children are good students and receive high marks). Academic work is only part of a Jewish young person's education, he or she must attend Hebrew School 2 or 3 times a week after school, generally from 4:30 - 6:30 P.M. It must be disturbing to the Jew to see that Christianity or Religious Education of the Christian Faith has now entered Curriculum time in our schools, when he is willing to pay for religious instruction, and has infused his own children with the desire and ambition to sacrifice precious time after hours for religious knowledge at Hebrew School! I have never met a Jew yet who was opposed to Christian education, rather they encourage it.

Regarding the suggestion,



CURIOUS NEUTRALITY

Dr. Nasser: — Welcome dear friends! It so happens I'm ill myself as well.

"Ma'ariv"

MIDDLE EAST DIARY By Amos

GREEK VOTERS' DECISION

Lively discussion of real or alleged irregularities in the conduct of Greek elections should not be allowed to divert attention from their significance to the Eastern Mediterranean and Middle East as a whole. (By Greek standards the elections were exceptionally fair; the conduct of the country was handed over to a caretaker Government responsible to the king; cases of pressure or violence in one or two out-of-the-way districts do not alter the fact that the vast majority of Greece's population in the towns and larger villages had the same freedom to hear opposing views and to vote as in Britain).

In the first place it showed that a reasonably enlightened social and economic policy backed up by Western aid was successful in combating Communist and neutralist propaganda; the pro-Communist EDA vote fell sharply, in spite of its effective freedom campaign thanks largely to the fall in unemployment and growing prosperity.

Secondly, it offers some respite to Cyprus, since the Karamanlis Government, whose absolute majority has so strikingly confirmed its success in bringing stability to the country, has been doing its utmost to make the London-Zurich agreements on Cyprus work and to restore relations with Turkey to their former level.

Close co-operation between Athens and Ankara over Cyprus tends, in turn to limit the bi-national state's freedom of manoeuvre in foreign affairs. Cypriot foreign policy has been something of a paradox: its three sponsors are all staunch members of NATO, whereas the republic follows a neutralist policy. The reasons lie partly in the anti-British feeling engendered among Cypriot Greeks by the Enosis struggle and partly by their feeling that their special circumstances make it more profitable.

Nasser has been the special favourite with both fascist-style nationalists like Nikos Samson and the pro-Communists (except during his

and I hope it was only a "pipe" dream of creating a Jewish State in West Africa, the author should be informed of the official policy of the University graduates in Israel. All the higher standing engineering and technical students are asked to go to underprivileged countries who are beginning to stage a "development" programme. Two such peaceful examples are Ghana, where Jews are demonstrating Agriculture (Irrigation, Fertilization etc.) and Laos, where the experiment of Fish Farms, are perfected in the swamps near the Sea of Galilee and have been successfully started and are saving thousands of lives from starvation.

The real need for Christians is to examine the teachings of Jesus! Our Christ taught — "God so loved the world" — and we too must love the world, and we must not look so far away as to see the fences that have been erected in our own country between Christian and Jew. Let us love them with compassion and understanding that should be typical of a Christian! God used these people for his vineyard in the past, they are still his people, can we not live with and love the Jew?

occasional tiffs with Moscow) and his aid in money and arms during the "maquis" is still remembered. So far, Israel has been successful in preventing this Nasserophile neutralism from effecting her own position in the new State, which has indeed come to regard Israel as a rich uncle, but has been apprehensive of any development which might give the extremists their chance and bring Nasserophile the "Communist-fascist" front to power.

Both the "Centre" opposition and the pro-Communist EDA called for a revision of the London-Zurich agreements, so a defeat for Karamanlis would certainly have caused new unrest in the island.

President Gursel's decision to entrust the formation of the new Turkish Government to Ismet Inonu, leader of the Republican People's Party and former President, appears to have brought antagonisms in Turkey to a head. The P.R.P., which won about a third of the votes in last month's elections has the unwavering loyalty of considerable sections of the population as the torch-bearer of modernism and constructive nationalism in Turkey, and is soundly hated by large sections of the population for a variety of reasons: by some because of its struggle against clericalism; by others because it has come to be identified with authoritarian rule by bureaucrats and gendarmes.

Many members of the other three parties would be prepared to enter a coalition with the P.R.P., but many object to serving under Inonu personally, or even under a P.R.P. Premier. Inonu autocratic behaviour has also alienated a substantial section of his own party, who, even though they recognise his great service to party and country, feel that he is increasingly out of touch with the mood of the country. The leader of this current, Mr. Kasim Gulek, was ousted from the General-Secretaryship of the Party at Inonu's insistence, in spite of his popularity in many of the provincial branches and his forecast of the election results. He is also liked and respected by many of the P.R.P.'s Liberal opponents, who find a common language with him.

The army (i.e. the senior officers) are determined to use their power, if necessary, to ensure that there is no relapse into clericalist reaction, anti-modernism, or anarchy, but they are not prepared to use their influence or power in order to further the interest of a particular individual or party, so Inonu's success is by no means a foregone conclusion.

At this stage no political changes are likely to affect Turkey's foreign policy in general or policies towards Israel. Only prolonged political crisis and economic failure is likely to pave the way for more radical solutions, of the kind proposed by Colonel Turkish and the other exiled members of National Unity Committee, which have much in common with both Fascism and Nasserism, and which might fundamentally change the country's orientation.

But meanwhile, with the army holding the ring, the political parties have another chance to work out their own salvation by democratic methods.

THE WORLD OVER

Washington Surprises Friends By New Aid To Nasser

U. S. HELP TO EGYPT

Washington, (JCNS) The U.S. Department of Agriculture announced that it will send surplus foods and other farm products to Egypt to the value of \$20,740,000 under the Food for Peace Programme. Egypt will pay in Egyptian currency, but the funds accumulating from the sale of these products will remain in the country and will be used for economic development purposes there.

Total American aid to Egypt since 1952, mostly in the form of food surpluses, is reported to exceed \$500 million. Thus, it is stated, the U.S. actually helped to prevent starvation in Egypt during the last nine years.

JEWS PREVENTED FROM LEAVING EGYPT

London (JCNS) Egyptian Jews, whose property and assets have been sequestered in the recent anti-capitalist wave in Cairo, are being forbidden to leave the country without permission from the Sequester General,

according to the Cairo correspondent of the Paris daily "Le Monde".

Several hundred Jewish families are affected by the measure, the correspondent said. All their private papers, documents and safety boxes in banks have been seized, and they are threatened with the accusation of smuggling capital and of having transferred currency abroad. This, if proved, would carry prison sentences and deprivation of property.

There are at present about 4,000 Jews in Egypt, among them wealthy families such as the Cattani, Mosseri, Gohar, Hazan, Harari, Sasson, Retton, Rofe, etc. They remained in the country because of the United Arab Republic's repeated affirmations that there would be no racial or antisemitic policy.

Jews, (Britons and French nationals) were expelled after the Suez crisis.

ISRAEL BUILDS FOUR AFRICAN AIRPORTS

Haifa, (JCNS) The Israeli constructing company Solel Boneh, in partnership with a New York firm, will construct four airport terminals in Ethiopia at a cost of \$3,000,000, it was announced here.

The airports are located in Addis Ababa, the capital, Asmara, and two other towns where the Ethiopian Airlines operate.

Solel Boneh has also been commissioned to work on plans for a new University

campus at Ife, near Abadan, in Eastern Nigeria. The University is to cost about £10,000,000.

Solel Boneh, however, lost a contract for the construction of a deep sea port at Famagusta, Cyprus. It was awarded to a Polish firm, whose bid was so low that it could not include any margin of profit, and should be considered as a political move, a spokesman for the Israeli firm said.

Morocco's New Anti-Jewish Libel — Arabs To Israel

ACCUSED OF SENDING MOSLEMS TO TEL-AVIV

RABAT, (JCNS) — The pro-Government daily "Al-Alam", the organ of the Istiglal party, in an article published on Sunday, claimed that a Jewish school in Tetuan, North Morocco, was sending Moslem graduate students to Israel for university training in Tel Aviv. Authoritative Jewish sources here described the report as "the product of some

so-called reporter's fancy". According to the paper, after passing their final examination, certain Moroccan Moslem students were offered university training in Israel on condition that they took out Israeli citizenship.

Without consulting their parents, the paper continued, the students agreed and were sent to Israel via Ceuta and Gibraltar. "Gibraltar police admitted that description of the students corresponded with that of

several students who left the town (Gibraltar) aboard an Israeli ship bound for Tel Aviv", the paper declared.

"Al-Alam" went on to say that the school seemed to be training students as technicians in order to send them to Israel, instead of supplying Morocco with technicians. It argued that the school's directors have "close relations with certain Moroccan leaders". The paper did not, however, give the name of the school.

B. G. FOR BURMA GUEST OF U NU

Jerusalem, (JCNS) Mr. Ben Gurion's visit to Burma will take place early this month, according to an official announcement. After his State visit, he will stay on for a short time to learn something about the Burmese people and their religion.

Mr. Ben-Gurion will stay at the villa of U. Nu the Prime Minister and will meet there Buddhist leaders. He will not visit any other country.

ARRESTS IN ROME

ITALIAN NEO-FASCISTS ANTISEMITIC SLOGANS

ROME, (JCNS) The murder of 13 Italian airmen by Congolese soldiers last week, was the pretext of a shameful manifestation of racism here.

A group of youngsters of the Neo-Fascist Youth Movement "Giovane Italia" as saulted an American Negro in a central street of Rome where numerous Jewish shops are located. They made the fascist salute, and shouted "Negros and Jews go home" and other anti-semitic slogans.

The police dispersed the demonstrators and made four arrests.

The Council of Union of Italian Jewish Communities in a statement issued afterwards said: "Italian Jews mourn the 13 Italian airmen murdered in the Congo while accomplishing a mission of human solidarity. They deplore all forms of intolerance and racism perpetrated, and advocate co-operation between governments, international organisations and men of goodwill for guarantee of peace, independence and security of all peoples everywhere."

Then the Council allocated a sum of money to assist the families of the Italian soldiers.

BIBLES TO AFRICA

ISRAELI GIFT TO TANGANYIKA

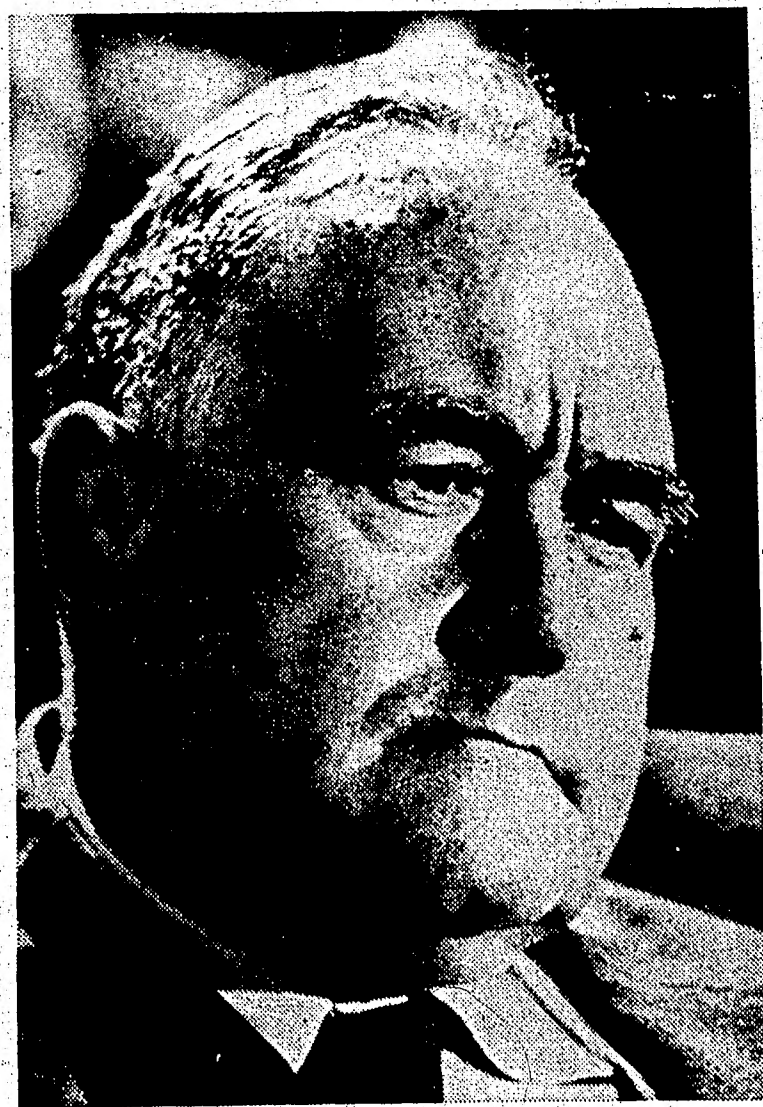
Dar-Es-Salaam, (JCNS). The Israel Minister of the Interior, Moshe Shapira, has presented copies of the Old Testament in English and Hebrew to two Tanganyika ministers as symbols of love and friendship from the people of Israel to the people of Tanganyika.

The presentation was made on behalf of Mr. Shapira by Mr. Adler, the Israel Commissioner for Local

Government Service at the Ministry of the Interior to Mr. Rashidi M. Kawama, Tanganyika Minister without Portfolio, and to Mr. Job Lusinde, Minister of Local Government, during a brief ceremony here last Friday.

At the same ceremony, the two Ministers also received from Mr. I. Boury on behalf of the Mayor of Jerusalem, silver emblems carrying the coat of arms of Jerusalem as a token of friendship and greetings for that city to Tanganyika.

Premier Of Southern Rhodesia



SIR ROY WELENSKY
Only statesman of Jewish origin who opposes Jewish aid to Africans

Hebrew on the North-American Campus

Over 20,000 students are currently pursuing courses in Hebrew language, culture, and Hebrew Bible studies in 245 U.S. institutions of higher learning (61 colleges, 72 universities and 112 seminaries) of which only three teachers' colleges and four seminaries are under Jewish auspices. While Biblical Hebrew was part of the curricula of American institutions of higher learning already in Colonial times, Hebrew as a modern language is a recent curricular addition.

The academic emancipation of modern Hebrew was achieved not by a large and powerful organization but by the determination and hard work of one man, Professor Abraham I. Katsh. When Hitler came to power, in 1933, Abraham Katsh, then a young Ph. D., fresh from the university, decided that America's answer to the Nazi's bonfires of Hebrew books should be the academic recognition of Hebrew and Hebrew culture on a par with other modern academically recognised languages and culture. Dr. Katsh eventually succeeded in prevailing upon New York University to introduce a course in modern Hebrew, the first and only one of its kind. He recalls that when the course was first offered, in 1933, there was one instructor, himself, and one student. Thanks to his persistence, New York University today has a full programme of 25 courses in modern Hebrew, language literature and civilisation, all accredited for degrees.

Since the rise of Israel, in

1948, the number of students taking college and university courses in modern Hebrew has more than doubled. Also, non-Jews in these courses appreciably outnumber Jews. Even more spectacular is the gain in the academic recognition accorded the language of Israel. In 1935, less than 1% of U.S. colleges recognized Hebrew as a modern language for college entrance requirements. Today, over 90% of colleges accord this recognition. Moreover, the U.S. Government, alert to the importance of modern Hebrew for national defence is providing fourteen graduate fellowships, under "Title IV of the National Defence Education Act," headed by Professor Katsh. Each fellowship provides \$2,500 in cash, plus \$1,200 for tuition. Married students receive adequate family allowances in addition.

Thus, one fellow who has a wife and 5 children receives a \$7,500 government stipend while preparing for his doctorate in Hebrew culture at New York University. This largesse is due to the recognition that "Hebrew is not only a key to an important classical as well as a modern civilisation, but it is also of practical value to those interested in America's expanding commercial and economic relations with the Middle East."

Besides pioneering in the New York University Department which he heads, Professor Katsh, singlehanded, has created a network of academic institutions and props for raising the prestige of modern Hebrew. There is the National Association

of Professors of Hebrew (organised in 1951) with a membership of over 200, representing nearly 100 colleges and universities. Currently, the membership is about evenly divided between Jews and non-Jews. Recent trends indicate, however, that before long the Jewish professors will be in the minority. Of the present slate of officers only one is a Jew. One of the most active members of the Association is a former pupil of Professor Katsh's, Professor Toyozo Nakarai of Butler University, who compiled a bibliography of Textbooks on Biblical Hebrew for "Hebrew Abstracts," patterned on other academic abstracts, which is another of Professor Katsh's "bright ideas" for giving Hebrew academic prestige.

Then there are the N.Y.U. "Academic Workshops in Israel," initiated by Professor Katsh in 1949. In addition to students' workshops, which carry full academic credits, there are, since 1952, annual seminars in Israel for Christian professors of Hebrew. Also such publications as *The Modern Language Journal* and *Proceedings of the Modern Language Association* now print essays on modern Hebrew as a matter of course.

A "doer" rather than a "talker" Professor Katsh, without organisational backing and well-integrated structure of academic Hebrew education which is not "supported" by Jewish charities, but is financed in the manner of American higher education.



To the right of the Prime Minister is Dr. E.A.J. Neaman, Managing Director of the Industrial Development Bank of Israel Limited, leader of the delegation. Others in the group: Mr. Ehud Avriel, Deputy Director General, Ministry for Foreign Affairs; Mr. Kurt Asher, Director, Homashbir Hamerkazi, who will represent Israel's Export Institute; Mr. Frenck Friedmann, Managing Director, S. Friedmann Limited, who will represent Israel's metal industries; Mr. Simcha Golan, Chairman and Managing Director, Solal Bonah's Overseas & Harbour Works Co., Limited; Mr. Nehemia Intreter, Chief Engineer and Technical Director, Shilumin Corporation; Mr. Aharon Leshem, Import Licensing Authority, Heavy Equipment, Department of Public Works; Mr. Isaac Shavitt, Director, Koor Industries, who will represent the building materials industries; and Mr. Abraham Taiber, Director in the United States of the Israel Investment Authority; Mr. Arye Manor, Minister (Economic Affairs) and Mr. Raanan M. Sivan, Counsellor, of the Israeli Embassy in Ottawa; Mr. Yehiel M. Narkiss, Consul (Commercial) in Montreal; Mr. Avraham Bar-El, Consul (Economic Affairs), in Toronto; and Mr. J. Stopper, Officer of Israeli Economic Services, New York City.

Parliament Hill Notebook

By MAX BOOKMAN
CJN Ottawa Bureau Chief

DIEFENBAKER AWARE OF JEWISH PROBLEM IN RUSSIA

The "big" international Jewish news story today is world attention as to what is happening in the Soviet Union to Jews who want to remain Jews. Because we are fellow Jews, what happens to our brethren in the so-called Communist paradise has alerted us to their misfortune. However, we find on investigation that Ottawa has also been concerned with this question. It seems that the Prime Minister, himself, and our External Affairs Department under the Hon. Howard Green, are profoundly shocked.

Basically there really isn't very much that any government can do to alleviate Jewish suffering in Russia, except expressions of sincere regret and the hope that Khrushchev will relent and ease the problem. However, we understand that Canada will try to mobilize world opinion by raising the matter at the General Assembly of the United Nations. One should not at all be surprised if Mr. Diefenbaker, himself, will voice Canada's official view on this subject at the U.N.

A propos the tragedy of Russian Jews who want to live the life of a Jew, it is difficult to understand the mentality on this question. For example, we heard from one Canadian who desired to send a relative a Talit (prayer shawl) and two prayer books. The Russian official at the Toronto office where parcels for the Soviet Union are registered refused to accept the items because in his own words, "We do not accept such religious garbage". If that's the way the Russians react in Canada, what then of their mood in Russia towards Jews who want to be Jews? The song and dance that there is religious freedom in Russia is just so much Communist baloney despite the assertion that some synagogues

are open to Jews who want to worship.

Further we note the Reds in Canada, particularly those turncoat Jews who are members, are up in arms about the world attention to the persecution of Russian Jews who want to follow the faith of their fathers. We propose that they consider an exchange whereby those of Jewish origin in Canada who favour Communism be shipped off to Russia and a Jew who wants to be a Jew accepted here instead. After all it would be a fair trade: The "red" would get to his Communist paradise in Russia, while a persecuted Jew could be brought here to worship freely and enjoy the Canadian way of life without the bellyaching that we get from our local Commies.

As a final note we hope that now the balance of the Jewish Commies here will recant and admit their error as have many of their former compatriots. We Jews and Canada too, we're sure, will forgive them for their sins....

ISRAELI TRADE MISSION IN CANADA

During the two day sojourn in Canada's capital of the ten-man Israeli Trade Mission, we had the opportunity to speak with some of the members of the delegation. It would appear that their initial reaction was very favourable and there is no denying that they were very pleased by the VIP treatment accorded to them by the Canadian Government. They were particularly impressed during the twenty minutes they spent with our Prime Minister, Rt. Hon. John G. Diefenbaker. Israel's Ambassador to Canada, His Excellency Yaakov Herzog, did the honours at the Premier's office and was one of their hosts whilst in Ottawa. One fact that hit home to the Israeli delegation was the geographical vastness of Canada and the fact that we have "so much water". Basically their purpose in com-

ing here was "window-shopping" in order to see for themselves what Canada has to offer in the way of goods for the Jewish State. For this purpose the ten-man delegation will split up into teams so that during their two weeks in Canada they will have an opportunity to visit as many Canadian business enterprises as possible.

We conveyed some details about Jewish Canada to some delegates and they were pleasantly surprised to learn the facts about our development. We were in turn left with the impression that many Israelis know very little, if anything, about Canada and the assumption is that when it comes to America there is only one country: the U.S.A. To a Canadian, accustomed as we may be to such a state of affairs, it is still a matter that rasps our national pride.

The Israeli Trade Mission received some good coverage in the capital's newspapers. Further coverage — where it will really count — should appear in the trade magazines both here and abroad with perhaps some feature stories in general magazines, on radio and television.

Although he will likely insist that he was only doing his job, we feel that a special word of commendation should be voiced on behalf of Ranaan Sivan, the First Secretary at the Israeli Embassy. He did a tremendous job of organization.

FROM A LONG LINE OF RABBIS

Ottawa and Washington (as well as other capitals) have an exchange of documents on a vast number of subjects of mutual interest. One of these documents making the rounds in Ottawa is an address given by the Hon. Arthur J. Goldberg, Secretary of Labour in the Kennedy

Administration. The address had been delivered before the National Catholic Council on Racial Justice in Detroit.

We were intrigued with the one part of Mr. Goldberg's speech which we feel should interest our readers. He said:

"It takes courage for the Minister, the Priest, or the Rabbi who must live in a community which follows a segregated pattern, and who depends upon the financial support of that community, to take the leadership he should against discrimination."

"But lead he must. For I am sure that the mission of a church or synagogue becomes a sterile one unless it seeks to apply the law of God to everyday happenings, and to take a strong position against discrimination and in support of social and economic justice for all men."

"As a layman, I presume to say this since I descend from the Tribe of Levi — a priestly Tribe — and from a long line of Rabbis, broken only by my father's generation...."

Mr. Goldberg, due to a recent visit to Ottawa, made

for himself a great many friends and admirers in Canada's Capital. Naturally when these key people see one of his speeches they pay some attention to it, and because of the subject consider it worthy to pass it on to *THE CANADIAN JEWISH NEWS*.

In conclusion we select one more excerpt from Mr. Goldberg's address. It deals with discrimination in the public (or government) service in the U.S.A. and which is being investigated by a Presidential Committee. It reads:

"In the first four and one half months of its operation the Committee received a total of 432 complaints of discrimination in government employment. Of these 404 were based on race, 14 on creed, and 14 on national origin. In many cases our investigations disclosed that the complaints were unfounded. In others, where discrimination has actually been turned up, proper adjustments have been made."

We observe that here in Ottawa racial discrimination does not exist in the public service. If it did we would not want to be in the boots of that individual.

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French Jewry Aroused By Murder Of Algerian Leader

Paris, (JCNS) The murder last week of Guillaume Levy, 54, Secretary General of the Socialist Party in Algiers by members of the O.A.S., (the French Secret Underground Organisation), has deeply moved public opinion in France. The news of the murder was the main headline of "Le Populaire", the official organ of the S.F.I.O., (French Socialist Party), and was on the front page of other French newspapers.

A communique issued by the Secretariat of the Socialist Party said: "The comrade whom we have lost now, had a son killed four years ago by an F.L.N. terrorist. Nothing is more eloquent than this tragic destiny. Every day O.A.S. is strengthening its position, and the number of its victims increases."

Mr. Levy was, before the Second World War, an official of the Algiers Municipality until he was dismissed by the Vichy authorities in 1941, because he was a Jew. After the War he was elected municipal councillor and Deputy Mayor of Algiers. In 1950 he became Secretary General of the Socialist Federation of Algiers.

He was unanimously respected by the local population and was never considered an F.L.N. sympathiser. As a liberal, he was on particularly good terms with M. Guy Mollet, the French Socialist leader, and stood by him in 1956 during the latter's stormy visit to Algiers.

Mr. Levy leaves a widow and 12 children.

MORE JEWS LEAVING ALGERIA
Paris, (JCNS) About 2,000

Jews officially emigrated from Algeria in the first half of this year, it was learned here. The number of Jewish emigrants is expected to increase sharply after the series of murders committed by O.A.S. Many of the victims were Jewish personalities known for their liberal opinions. Several Algerians are

Don't Buy Property Of Jews, Says FLN

PARIS, (CJN) — The Moslem population of Algeria has been warned by the FLN not to purchase the shops and homes of Jews who are leaving the country and are winding up their possessions at a fraction of their real value.

Moslems who disregard the ban are threatened with "summary punishment" by the FLN after Algeria becomes independent.

NEW CAIRO TERROR

171 JEWS IN EGYPT LOSE PROPERTY

London, (JCNS) A decree by President Nasser, dated November 7, published in the Cairo daily "Al-Ahram", ordered the sequestration of property, cash in banks, land and other assets of 171 Jews, almost all of whom are Egyptian citizens. Others concerned include a few British, French, Italian, and Greek citizens resident in Egypt.

Among prominent Jews of Egypt, whose property

arriving here daily with a view to settling in France. These are not included in the above figure, though they may be considered as potential immigrants. The number of passports issued in Constantine (Algeria) has increased from 20 in January to 251 in February and 626 in March of this year, and is steadily increasing.

comes independent. The FLN's purpose is clearly to render more difficult the present departure to Israel of Jews who undoubtedly will be forbidden to emigrate at all under an eventual FLN government.

Meanwhile, a group of European businessmen have established a company to buy up Jewish property at bargain prices.

was sequestered this week are: the Mosseri family, Mr. Ralph Harari, the Karaite families of Baroukh Massouda, Habib Lieto Baroukh Massouda, Moussa Gohar (all of Cairo), the Sinigaglia family, Mr. Henri Krichewski, the Rofe family, the Natan family, Robert de Menasse, and all the members of the family of the late baron de Menasse, former president of the Alexandria Jewish Community.

Adenauer Promises New Aid To Israel

Bonn, West Germany. A delegation of the Nazi Victims Organisation of America met Dr. Adenauer, the Federal German Chancellor and submitted to him a memorandum requesting the renewal of the disability indemnification payments, which have been discontinued for many victims for various reasons.

Dr. Adenauer assured the delegation that West Germany will continue her assistance to Nazi victims, even more than in the past, and promised to consider their complaint. He also said that he has great plans for aid to Israel in the future, but did not give any details.

CANADIAN STUDENTS

Scholarships Available At Hebrew University

JERUSALEM (CJN). For the eighth consecutive year, the Hebrew University has launched its One Year Study Program for Canadian and American college students.

This program is designed to meet the needs of college and university students from the United States and Canada who are interested in studying in Jerusalem for a year. It offers an extensive knowledge of the Hebrew language, introduces the fundamentals of Jewish thought, history and literature, teaches about modern Israel, and

its Middle Eastern setting. At the same time, students can continue their regular studies in the broad range of subjects offered by the University, provided their knowledge of Hebrew permits.

Applications for the one-year study program are required by January 15, 1962, at the latest. The course begins in July, 1962.

For Canadians, full details may be obtained by writing to the Canadian Friends of the Hebrew University, 2025 University Street, Montreal.

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HANUKKAH

5722

THE CANADIAN JEWISH NEWS

SECTION II — HANUKKAH SUPPLEMENT

TORONTO, ONT, FRIDAY, DECEMBER 1, 1961

LIGHT ON THE LIGHTS

The Origin Of The Hanukkah Lamps

By THEODOR H. GASTER

ALTHOUGH the Hanukkah lights are today the most prominent feature of the festival, the curious fact is that the oldest accounts of Hanukkah which we possess—the descriptions of its foundation contained in the apocryphal Books of the Maccabees—have absolutely no mention of this practice. The historian Josephus (c. 37-95 A.D.), who himself claimed to be a descendant of the Maccabees, says only that the Feast of Dedication was popularly known as 'Lights,' but the only explanation which he ventures to offer is that lights might be regarded as a symbol of liberation. The Mishnah also makes a casual reference to the lamps, but all that we learn from it is that Hanukkah lamps used to be exhibited at the entrances of houses.

In view of this curious silence of the older sources, modern scholars have been led to believe that the Hanukkah lights might really have originated in the adoption of some contemporaneous pagan custom, the development being paralleled in the process which converted the Yule log into the Christmas tree.

The starting point of this theory is the assumed coincidence of the date of Hanukkah with that of the winter solstice (December 25). On the latter occasion, it is customary, in many parts of the world, to light candles

and bonfires as a magical procedure designed to rekindle the dying sun. A survival of these illuminations may be recognized, for example, in the Christmas candles.

The objection has been made to this theory that the date of Hanukkah is determined by the lunar character whereas that of the solstice is determined, of course, by the solar; and the two do not necessarily coincide. During the past fifty years, for example, Hanukkah has only once begun on December 25—in 1902. In 1913 and 1932, the first day coincided with December 24, as it will again in 1951, and in 1910 and 1921 it fell on December 26; but in all the other years since the beginning of the century the date has varied from November 29 onward. Accordingly, it is argued, if the lights had primary reference to an event specifically intended for December 25, they could scarcely have become an integral part of a festival observed on so many variant dates.

The objection is not well taken, however, for it overlooks the extremely important fact that the features of one festival are often carried over into another without identity of date. Many of the things done on Twelfth Night, for example, are also done on Shrove Tuesday; and the performance of mummers' plays

representing St. George's defeat of the dragon are by no means confined to the particular day assigned to that patron saint of England. Once a custom has gained hold, and once it has appealed to the artistic sense of the masses, it is apt to be introduced into celebrations to which it is not truly appropriate. And this is especially the case when the custom was originally part of a festival which happens to be observed, in the normal course of events, within a matter of days or weeks of the new celebration. The lights of Hanukkah could, therefore, very well be an imitation of the solstitial lights, even though the dates are not in accord.

Another theory lays stress on the fact that Hanukkah is first described as an imitation of the Feast of Booths. This theory proceeds to observe that Booths was, in any case, fixed originally by the occurrence of the autumnal equinox, and it goes on to point out that candles and fires are indeed lit at the equinox all over the world. Accordingly, even if it were impossible to square the date of Hanukkah with that of the winter solstice and to account for the lights as derived from the latter occasion, it might still be permissible to regard them as a carry-over from the early form of the Feast of Booths, which, as we are told ex-

actly, Hanukkah was designed to imitate. This theory can adduce in its support the fact that huge bonfires, visible all over Jerusalem, were, in fact, a prominent feature of the celebration of Booths in Temple times.

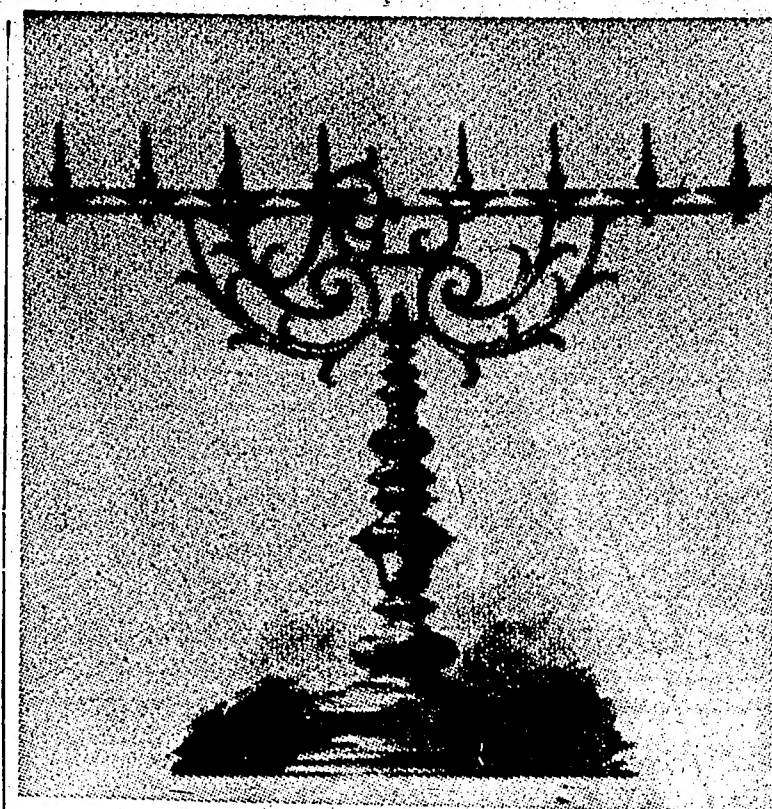
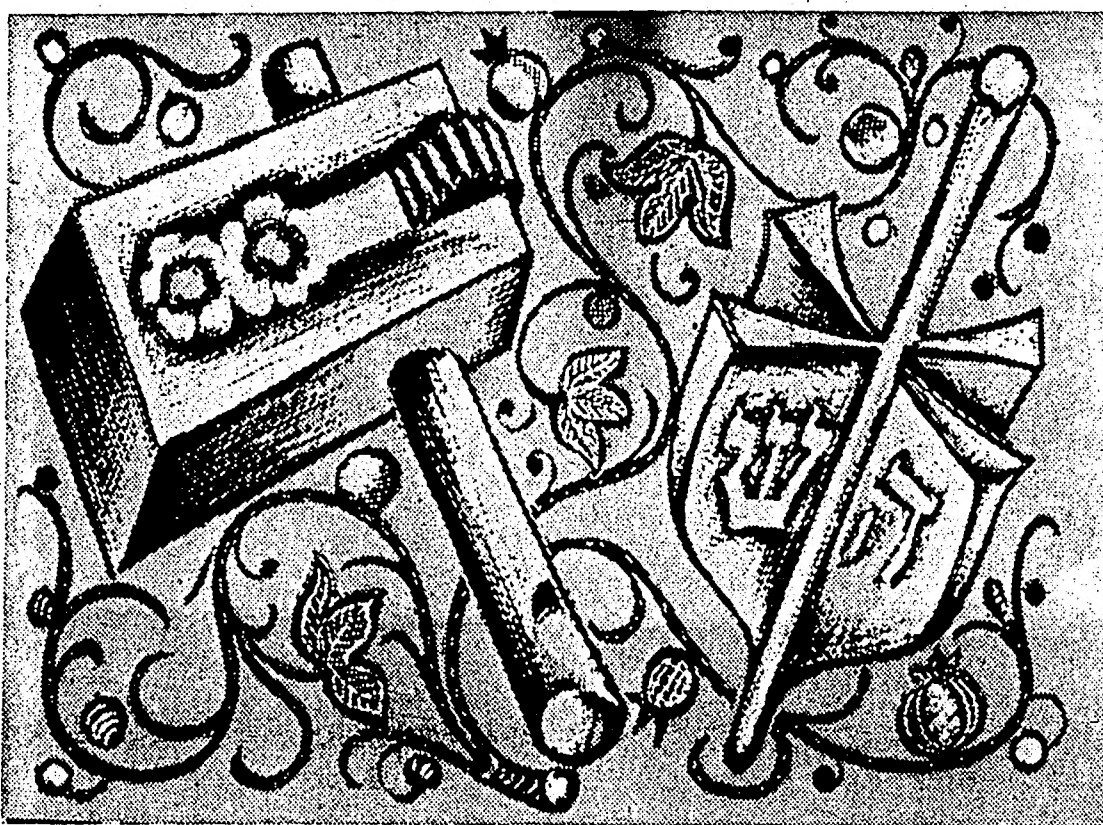
We reserve to the last what is perhaps the most plausible theory, and that is that the Hanukkah lamps were borrowed from the carrying of torches at the contemporaneous Greek festival of the Rural Dionysia. We have already had occasion to observe that when Judah first instituted the festival he may very well have

been attempting at the same time to parody and ridicule the heathen celebration; and we know that the carrying of torches was so prominent a feature of the Rural Dionysia that the celebration was indeed sometimes known as "The Torch-bearing Feast." The lighting of the Hanukkah lamps, reminiscent of the candelabrum in the Temple, would thus have been a conscious and subtle protest against the pagan ceremony.

This last explanation would fit the traditional view perfectly. Jewish tradition maintains that the Ha-

nuke light is a reminiscence of the kindling of the sacred lamp at the rededication of the temple; and it is for this reason that the light is often fashioned in the style of the Menorah, or Temple lamp. Now, this may well be true, but we may add to it the suggestion that the reason this particular detail of the service was thus commemorated is that it afforded a means of protesting, at the same time, against current heathen practices.

From the Book published by Henry Schuman, N.Y.



THE HANUKKAH LIGHTS

I'll celebrate Thy praises, Lord, who didst Thy power employ to raise my drooping head, and check my foes' insulting joy.

In my distress I cried to Thee, who truly didst relieve, and from the grave's expecting jaws my hopeless life retrieve.

Thus to His courts, ye saints of His, with songs of praise repair; With me commemorate His truth and providential care.

His wrath has but a moment's reign, His favor no decay; Your night of grief is recompensed with joy's returning day.

But I, in prosperous days, presum'd, no sudden change I fear'd, Whilst in my sunshine of success no lowering cloud appear'd:

But soon I found Thy favor, Lord, my empire's only trust; When Thou didst hide Thy face, I saw my honor laid in dust.

Then, as I vainly had presum'd, my error I confessed; And thus, with supplicating voice, Thy mercy's throne addressed:

"What profit is there in my blood, congeal'd by death's cold night? Can silent ashes speak Thy praise. Thy wondrous truths recite?"

Hear me, O Lord, in mercy hear! Thy wonted aid extend; Do Thou send help, on Whom alone I can for help depend."

'Tis done! Thou hast my mournful scene to sons and dances turn'd, Invested me with robes of state, who late in sackcloth mourn'd.

Exalted thus, I'll gladly sing Thy praise in grateful verse; And, as Thy favours endless are, Thy endless praise rehearse.

English Version by Nicholas Brady and Nahum Tate

JUDAH RISES



And burnt up those that troubled his people,
And the lawless lost heart for fear of him,
And all the workers of lawlessness were sore troubled,
And deliverance prospered in his hand.
And he angered many kings,
And made Jacob glad with his acts,
And his memorial is blessed for ever.
And he went about among the cities of Judah,
And destroyed the ungodly thereof,
And turned away wrath from Israel.
And he was renowned unto the utmost part of the earth,
And gathered together those who were perishing,
And his son Judah, who was called Maccabaeus, rose up in his stead.
And all his brethren helped him,
And all they that clove unto his father,
And they fought with gladness the battle of Israel.
And he extended the glory of his people,
And put on a breastplate as a giant,
And girt on his weapons of war.
He set battles in array,
He protected the army with the sword.
And he was like a lion in his deeds:
And as a lion's whelp roaring for prey
He pursued the lawless, seeking them out.

(From the First Book of Maccabees)

CENTURIES AFTER THE MACCABIAN REVOLT

By DR. ARIEH TARTAKOWER

WHAT IS LEFT TODAY OF JEWISH NATIONALISM

No serious examination of the essence and trend of Jewish nationalism today can be considered without reference to nationalism as a world phenomenon: Two dominant trends can be discerned: first, the decline of nationalism in the West in consequence of a moral breakdown between the two world wars, and secondly, its great upsurge in the East, especially in Asia and Africa.

Western opinion is inclined at present to consider nationalism as a rather destructive force, to be suppressed if possible, or at least deprived of its privileged status in public life. In contrast, the postwar years occasioned intense nationalist propaganda in the Asian and African countries. The movement, while proclaiming its fundamental purpose to free the nations from the yoke of colonialism, differed in many respects from previous European nationalism. Its declared aim was not only to secure the independence of various nations, but at the same time to raise living standards; it looked to the past as much as to the future, trying to revive traditions which had existed before the advent of colonialism; in most cases it was inclined to combine religious sentiment with nationalistic propaganda; and with a somewhat strange, but at the same time strong, logic, it reiterated its determination to adhere to the principle of international solidarity

without following the bad example of European nationalism.

The significance of these new ideas for the development of Jewish nationalism is obvious, considering, on the one hand, that the great majority of the Jews today live in the western world and on the other, that the Jewish National Home is being erected on the soil of Asia and in close proximity to Africa, thereby being confronted with the new philosophies of these two continents. At the same time, however, marked changes in Jewish nationalism came about as a result of events in Jewish life. Modern Jewish nationalism was born under the impact of first of heightened anti-Semitism, and secondly, through the progressive disintegration of Jewish traditional life and growing cultural assimilation, which threatened to undermine the very foundations of Jewish existence. Of these two factors the first reached its climax during the Nazi regime and the second, too, increased tremendously in scope through the concentration of the Jews in the western world and through the holocaust, which virtually destroyed the strongholds of Judaism in Poland, Lithuania, Bessarabia, and elsewhere. A further complicating factor made its appearance: the policy of the Soviet authorities, beginning in the late forties, to force Jews to assimilate and to deprive them of their previous na-

tional rights.

On the other hand an entirely new situation arose with the establishment of the State of Israel and its concomitants of increased aliyah and colonization. The immediate consequence of this was that the new form of Jewish nationalism, which had already emerged in Palestine in previous years, now became a great and ever-increasing reality. The unity of the Jewish people all over the world is still being proclaimed as against the well-known theory of Jakob Katzkin that the Jewish people is to split in two as a result of the establishment of the Jewish State, but there can be no doubt that there are two kinds of Jewish nationalism today, one concerned with the problem of Jewish survival in the Diaspora, the other, which might best be called the Israeli nationalism, aiming at the development of Jewish life in the State of Israel and at the fulfilment of its mission.

Israeli nationalism may at first sight seem a normal development comparable with Asian and African nationalist movements, but though it has much in common with them, it differs because of its two fundamental aims: the ingathering of the exiles and building a new life on the soil of the country.

Quite different in the situation in the Diaspora. The essential problem here is neither the specific character of Jewish national

life nor its human existence threatened by factors hitherto mentioned. Is there any real difference between Diaspora Jews and the surrounding population, which might provide a possible basis for Jewish survival? No such problem existed in the past, when the specific character of Jewish life was obvious, but with the ever-growing process of cultural assimilation, this today is the crucial issue, probably the most crucial in Jewish history. It is being formulated from time to time as the problem of our right to be different — "libertas differendi", a term suggested by the late Simon Rawidowicz. A hundred and fifty years ago the main goal of Jewish policy was to obtain the right to equality with others, whereas today the struggle is for the right to be different.

In reality, however, this formulation is not strictly accurate. There was a period in Jewish history — the so-called period of emancipation — when equality of rights was considered the foremost thing in Jewish life; there was a secondary one, especially for East European Jewry — the Jews had to fight for national minority rights — for the right to be different. But this issue is no more the decisive one. The new evaluation of nationalism in the western world almost automatically reduced the danger of enforced assimilation. The principle of cultural pluralism which is being more and more adopt-

ed in the western world, enables or even encourages people who differ in their language and culture from the majority of the population, to adhere to their own values and to develop them in accordance with their desires. The struggle for the right to be different is, therefore, only in exceptional cases, such as the Soviet Union today, the problem of the existing relations between Jews and Gentiles. It is mainly an internal problem for the Jewish community itself in its struggle against the evergrowing danger of cultural assimilation.

How is this goal to be achieved at a time when assimilation has become a mass phenomenon in Jewish life, strengthened even more by the favourable political and economic situation of the Jews? There are several possible answers to this question — and only three of them, the most fundamental ones, can be mentioned here. The first in reality, can hardly be called an answer, certainly not a positive one, despite its great significance. This is the Negation of the Diaspora, "Shilut Hagola", as it is called in Hebrew, according to which Jewish survival cannot reasonably be expected in the Diaspora, so that the only possible solution is to have the Jews brought to Israel as soon as possible and in the greatest possible numbers.

The second fundamental way of securing Jewish survival may be a return to

Jewish religious tradition. The two main arguments in support of it, are first, that this is the area in which Jewish difference is strikingly evident, and secondly, that traditional Judaism as shown by the experience of some two thousand years, was always the stronghold of Jewish existence and Jewish creative forces. Jewish nationalism, as in previous generations, cannot be considered without Jewish religion.

There is also a third way, which singles out the two phenomena of national consciousness and national language and culture and is inclined to consider them as basis for Jewish survival in the Diaspora. There is no contradiction between this way and the two others, just as there is none between the second and the first. On the contrary, the idea of Jewish nationalism in the Diaspora and development of the spiritual forces of the nation can well be combined.

The trend of Jewish nationalism as summarised here, apart from its importance in securing Jewish survival, may at the same time be considered as a significant contribution toward the general theory of nationalism. The social and cultural achievements of the Israeli nationalism and the philosophy of Jewish nationalism in the Diaspora in its various forms, may do their share in deepening the foundations of nationalism as one of the foremost factors in the social life of mankind.

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PRAYERS FOR QUEEN ON MOUNT ZION

Jerusalem, (JCNS) A prayer for the welfare of Queen Elizabeth and the Royal Family, and for peace in Britain was recited on Mount Zion, in the synagogue adjoining King David's tomb. The British Ambassador and Mrs. Hancock, Lady Reading, and representatives of the W.J.C. were among those present.

TRAGEDY IN THE HOLY LAND

Jerusalem, (JCNS) Heavy gales and flooding swept through Israel, last week, particularly in the North, and resulted in the death of a young man, 37-year-old Shlomo Greenberg, the Secretary of Kibbutz Lavee. Greenberg and two other members of the Kibbutz were driving to Haifa and were about to cross a ford, when the car was suddenly caught in floodwaters six-feet high. Greenberg's passengers jumped out, but he was trapped at the wheel of the car, swept away, and lost in the current. His body was found when later police and Arabs from a nearby village went out in search. His funeral took place today at Kibbutz Lavee. Greenberg, who was born in Germany, came as a youngster to Britain and went on Hachsharah at the Bachad farm in Thaxted. He emigrated to Israel with the first Bachad B'nai Akiva group, which founded Kibbutz Lavee. He was a bachelor.

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HUMAN RELATIONS

Father and Son

DR. ROSE N. FRANZBLAU

QUESTION: My wife and I are married, 12 years and have two children, a girl, 10½, and a boy, 6½. My question concerns my son, a very vivacious child, as is his sister. Both children get along well at school and with the other children. Should I be home at night, my son prefers that I help shower him and put him to bed. If I'm not at home, my wife, of course, does this and no fuss is made. My son has expressed, on several occasions, his preference for his father over his mother. The other day his mother found an old picture of both of us, where her face had been scratched out. At first he denied having done it, then finally admitted it.

ANSWER: Your underlying concern, as a loving father, revolves around the possibility that your son's behavior toward you may forecast a preference for males and a rejection of females later on in life. But more likely the very behavior in your son which you find so threatening is evidence of his emerging masculinity and his desire to be a male like his father.

People sometimes handle a great but unacceptable desire by going to the other extreme and doing just the opposite. Thus, they may reject utterly the very person whom they desire most ardently, as if to prove the purity of their purpose. Little ones, as well as adults, may use this device. A boy learns to be a man from his father. His attitudes and feelings towards women will be moulded by his relationship to his mother. By the age of 6 or so, the emotional development of a little boy has reached the point where he can accept the reality that his father has a unique relationship with the mother which he can never equal. During the time he was in the throes of this deep and universal conflict, at times he hated his father while he loved and needed him at other times.

When the father is good to the child and understands what the child is going through, his attitude contributes greatly to the child's psychological well-being. However, when the father is too understanding and over-permissive it also makes life harder for the little boy in some respects. When the little boy can be angry with his father, because he is strict or even punishing, then he has a justification in reality for expressing this adverse emotion toward his father.

Your little boy may feel excluded because of the close relationship between your wife and daughter, not only because he is smaller and younger, but because he is a boy. In reaction, he may be trying to establish a corresponding father-son relationship, and he therefore symbolically blots his mother out of his intimate life by scratching her out of the picture.

Though you are proud to have a son, you may unconsciously prefer the female of the species. You would not have to show your favoritism toward your daughter too openly for your son to sense it. By showing his preference for you your son may be asking for some show of special preference for him to make him feel that he has a special place in the heart of his parents.

You and your wife should examine your relationship carefully to make sure that you are not causing an alignment of the sexes against each other. It would help him resolve the mother-son relationship more quickly if he were allowed to express his anger when he feels it. His little destructiveness, such as the scratching out of his mother's face on the picture, should be permitted to pass without too much attention. If he were permitted to express his normal aggressiveness without fear he would not have to cover up his anger with overweening love.

At 27, he should not have to report to anyone about how he spends his time or his money. As long as he is self-supporting, how he comports himself is his own business. He feels that such questioning and reporting on his activities are inappropriate, and retaliates by lying and distorting the facts.

However, by now it is not just the family's problem. That he still lives at home, especially in an unfriendly home, when he can afford to maintain his own quarters, shows how dependent he is. Psychiatric help would certainly liberate him to build a life of his own. But making therapy appear as a threat or a dire punishment is enough to make anyone run in the opposite direction. At 27, your brother should make the decision to go on his own.

He is evidently functioning well at work and in the relationships he establishes there. To make him feel like a mentally ill person just in order to make a point could hurt him in areas he now is operating in a healthy fashion.

If it comes from you as a loving brother, the suggestion might be more palatable to him. But it would be best to begin with a declaration of your faith in him and of all the positives that he possesses of mind, character and personality. When he begins to feel that the odds are not all against him, he will not feel so odd about going for psychiatric help.

HISTORIC COMMEMORATION HELD IN "LUBAVITCH"

New York, (LNS) This weekend witnessed a historical event in Lubavitch, according to Lubavitcher chronologists, when the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, delivered three Hasidic discourses ("maamotrim"), in one day.

This marked the commemoration of the 10th of Kislev, the day on which in the year 5187 (1827) the second Chabad leader, Rabbi Dovber, known as the "Mitteler Rebbe", was released from Czarist prison in Russia. Rabbi Dovber was the son and successor to Rabbi Shneur Zalman of Liady, founder of Chabad. The arrest of Rabbi Dovber like that of his fathers, was due to libelous accusations rendered by those who wished to interfere with his efforts towards improving the spiritual and depressing material status of the Russian Jewish communities in his time. Fortunately, the innocence of Rabbi Dovber was proven to the authorities, something which wasn't always possible in that system of government, and thus gained his release.

Notwithstanding the fact that his arrest and release did not receive the universal cognizance like that of Rabbi Shneur Zalman, it nevertheless carries special significance in many Jewish communities.

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THE NEW LOOK IN HUMAN RELATIONS

THE JEWS AND THE PEOPLE OF AFRICA

Imaginary (or perhaps not so imaginary) conversation at an Executive Committee meeting of the Upper Squeedunk Jewish Community Centre:

Programme Chairman: "And as the featured speaker for next Friday night's forum, I've managed to get Seymour Doe-Roe, the famous commentator."

President: "Is he an African?"

Programme Chairman: "No."

President: "Then cancel him and get us an African!"

Programme Chairman: "What African?"

President: "Any African!"

Hardly a night goes by in this fair land, and during this high season of Jewish organisational activity, without some Chairman of the evening, somewhere, in some hall, synagogue, or community centre, rising to announce: "And now I have the honour to present His Excellency, the Sixth Secretary of the Ivory Coast Mission to the United Nations, Mr. Asodofita Koma."

And Mr. Koma stands up, pulls a few dogeared notes from a pocket, and delivers himself of some well-chosen platitudes about the great work this organisation is doing towards furthering the understanding of man for man and nation for nation, especially the new nations of that great stirring giant of a Continent, Africa; how one helps the other, and how Israel, with its "know-how" (a favourite word) has helped his young struggling State. He sits down to thunderous applause, and a rising vote of thanks, adjusts his crocheted cap, smooths down his multi-coloured robe, and rushes back to his hotel, where he can get into a more comfortable, less conspicuous London-cut business suit.

The whole business has been a great source of embarrassment both to the African delegations here, and to the Israelis. Both wish that Jewish organisations would transfer their present affection to some other part of the world. Both are well aware of the pressure on Africans regarding their continued relations with Israel, and realise that any unnecessary attention to this merely adds fuel to the Arab flames.

The Africans do not want to accept these invitations, but they feel they must. They do not want to appear ungracious to any organisations in their host country, America, which may want to hear their viewpoints, and it might appear strange if they appeared before other groups and snubbed the Jews. Also, just as they do not want too much made of their good relations with Israel, they also do not want it said that they are cool to the Jewish State. This has happened in the past. Ghana, for some time, refused all invitations to speak on relations with Israel, and some section of the Jewish community immediately interpreted this as an anti-Israeli manifestation. Now, its diplomats do accept invitations, even though it might have seemed odd to hear a Ghanaian speak warmly of Israel on the very day the Casablanca Statement, subscribed to by Dr. Nkrumah, was made public.

The Israeli position on all this is simple: It just does not want its African friends embarrassed. Underlying the Israeli concern for the Africans, of course, is concern for itself. It wants to avoid the need for any African country to make any statement "explaining" its relations with Israel, as they are constantly being pressed to do by the Arab States.

The situation is somewhat the same within the United Nations. There, the Israelis are watched carefully by both the Israeli Press and the Arabs. Should an African diplomat merely pass an Israeli representative by with but a nod and smile, and without a warm handshake, and perhaps a pat on the shoulder, the Israeli is soon mobbed by correspondents, who demand to know what's wrong between them. And if there is only a nod and no smile, then a "deterioration" is taken for granted and duly cabled home.

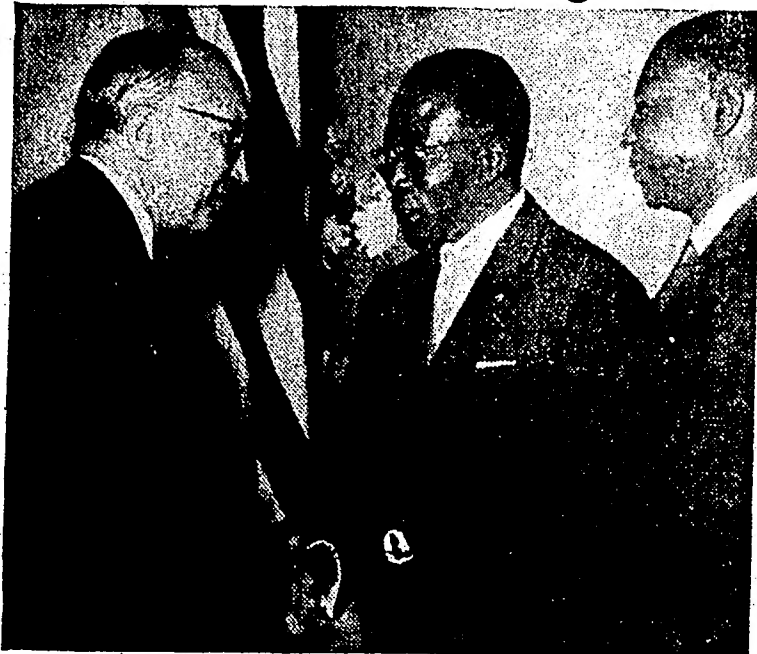
The fact is that the Israelis have never been "fraternisers" at the bar in the North Delegates Lounge. Meetings with other delegations are usually by appointment, and frequently outside

the precincts of the United Nations. More and better work can be done this way, far from the prying eyes and the flapping ears of Turtle Bay. And as for the African delegations they meet, they are also happier when they can avoid having to answer the unspoken (sometimes) questions put to them by their Arab friends.

Israel, of course, does not take this as seriously as do her friends in the American Jewish community, and the readers of the Israeli Press back home. She always acts on the diplomatic precept expressed so succinctly by U Thant in another context: "A country has no friends and no enemies; only national interests". Her delegates to the U.N. do their best to impress their African friends about Israel's position. They are delighted if they succeed and are not particularly downhearted when they don't. Better luck next time.

It can be said that Israel is extremely proud of what it has been able to do for the African States, and does not want this to be hidden under a bushel. The African States are also grateful, and they, too, do not want to hide their gratification. But all sides are completely awake to the stresses and pressures of the world, and particularly their region, around them. Hence the caution.

WJC Leaders Plan Senegal Visit



During his recent visit to the United States, President Leopold Senghor of Senegal received Dr. Maurice L. Perlzweig, Director of the International Affairs Department of the World Jewish Congress. The WJC officer discussed with President Senghor arrangements for a visit to Senegal early next year by Dr. Nahum Goldmann, President of the World Jewish Congress, and other Congress leaders. With President Senghor, right, is Mr. Doudou Thiam, Foreign Minister of Senegal.

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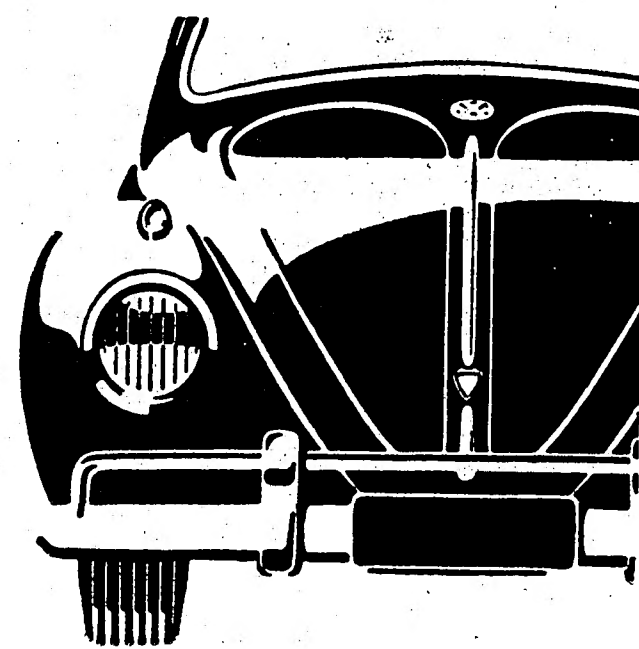
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put it mildly. Premature, to the Middle East, the Israeli-African affair will have years. And so, until that happens, it is to continue to be a "back py day when peace comes street" one.

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SENSATION IN ENGLAND: ARAB PRAISES ISRAEL'S HISTADRUT

London, (JNS) It and when peace was reached between Israel and the Arab states it would come about in the first instance, through the efforts and co-operation of the Arab and Jewish workers.

This was the central theme of the speeches made at the Cora Hotel, London, when the Labour Zionists gave a reception to the five-member delegation of the Histadrut which is touring Britain as the guests of the

British Government.

Mr. George Sa'ad, the Arab member of the delegation, said that when Israel had been established no one but the Histadrut had looked after the Arabs who had stayed on in the country.

Today Arab workers enjoyed the same wages, the same conditions and the same benefits as did their Jewish comrades, and a standard of living which was the highest of any Arab

worker in the Middle East. He said in conclusion: "Let us hope that Arab-Jewish workers' co-operation will bring about peace between Israel and her Arab neighbours. Shalom."

The delegation was welcomed by Mr. Harold Miller, Chairman of the Poale Zion, Mr. Arieh Miron, the Israeli

Minister in London, Mr. Jacob Halevy, Chairman of the Zionist Federation, Mr. Gideon Neeman, the Histadrut's European representative, and Dr. S. Levenberg, who told the delegates to take back to Israel the British model of one Labour Party, instead of the three in Israel.

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Miss Israel 1960 Weds Londoner

Haifa, (JNS) Miss Aliza Gur, the 1960 Israeli beauty queen, is to marry the son of a London financier, a lecturer of philosophy at the London University, it was learned here.

The bridegroom, Mr. Sabby Sagall, in the son of Dr. Joseph Sagall, a financier with interests in overseas investments, mainly in Africa. The marriage will take place on November 28. The couple are to live in London.



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ART IN ISRAEL THE THEATRE

By AURA HERZOG

Few have been the milestones in the development of theatrical life in Israel. Two outstanding events stand out: In 1931, the Russian trained Hebrew Dramatic group "Habima" settled in Palestine, and in 1944, a young group of Israeli actors led by Joseph Millo rebelled against the stereotype Stanislavsky style of acting as preserved by "Habima" and founded the Chamber Theatre. It appears that 1961 may prove to be a new turning point owing to the action of two men — the dynamic Mayor of Haifa, Mr. Abba Hushi, and the able Director Joseph Millo who, it seems, nurses an urge to fund new theatres. On the conclusion of Rosh Hashanah, thanks mainly to the efforts of those two men, the brand-new Haifa Municipal Theatre was festively inaugurated with the production of Shakespeare's "The Taming of the Shrew", translated into Hebrew by the poet Eliaz. This event gave rise to a genuine hope that the cultural ferment inherent in theatrical expression will not be localised in Tel-Aviv but will spread regionally.

The founding of a new Theatre of substance is indeed no small feat. In the first place a proper hall had to be found or built, indeed a modern building costing almost three million Israel pounds was constructed. Then the venture had to be financially viable, and so, with great forethought, the Haifa Municipality together with the "Friends of the Haifa Theatre" guaranteed an annual subsidy of a third of the total budget. A further third has been ensured by a system of subscriptions, a system which has proved so successful with the Israel Philharmonic Orchestra. So far, it is reported that within one month there are already 5,000 regular subscribers to the theatre and all the major industrial concerns are co-operating in an effort to enlist their workers as subscribers. The final third of the budget should come from sales at the box-office. There are excellent amateur dramatic groups in the kibbutzim of the North and the Galilee, so that there is a ready made audience for good theatre in Haifa.

So as to attract a maximum number of subscribers the new Theatre has announced the repertoire for the coming season. It is a mixture of classics and modern with a suitable sprinkling of original Israeli plays — nothing to indicate a clearly avantgarde theatre or an esoteric repertoire. This year for instance, Mr. Millo hopes to produce plays by Eugene O'Neill, Bertold Brecht, Brendan Behan, Max Frish, Ionesco, as well as "Rashomon", Shakespeare's "Much Ado about Nothing" and the original Israeli play "Ruth the Moabite" by the well-known author Moshe Shamir.

The first production suffers from the inexperience of the leading actors and the lack of ensemble, but these should be remedied in due course. Incidentally, the organisers have endeavoured to attract out of town talent by guaranteeing job security and promising housing to well-known authors and actors living in other cities. Furthermore sizeable awards for original plays have been promised for the next two years, a move which may contribute towards instilling new life into Israeli playwrighting which has been at a low ebb lately. The Haifa Municipal Theatre is an interesting experiment and we hope it will succeed.

The paucity of original plays on our stages has been a matter of discussion even

before the new theatre discussed attention on the subject. The main Theatres "Habima", "The Chamber Theatre (Hakameri)" and "Ohel" having been burdened in recent years by great financial problems, adopted the line of least resistance, and reproduced the hits of London, Paris, Vienna, and Broadway. They did not dare risk experimenting with unknown plays, and so after arousing great hopes the Israeli Theatre was in danger of having no character of its own. In the last season how erroneous this line could be was proved when Ohel had a major box office hit with the humorous comedy of Ephraim Kishon "The Kettuba" ("The Marriage Contract"), which has been attracting packed houses since Passover, whilst the hits of Europe failed in Habima and Hakameri. We must mention that Ephraim Kishon was not so long ago a new immigrant from Hungary who knew no Hebrew, and he is now a most successful and widely read satirist celebrated for his sharp wit and brilliant Hebrew comedy. In this play his subject is topical and he expresses most tellingly the feelings of the average Israeli. The critics were rather cool, the audiences enthusiastic and the play has saved Ohel.

And now it is with an original Israeli play that the Chamber Theatre is about to inaugurate its new Hall in November "Kinneret, Kinneret" by Nathan Alterman, our leading living poet, is eagerly awaited. The connoisseurs claim that a great play is in the offing. Frantic efforts are being made to complete the hall, seating 900, on schedule. Unlike Haifa, the Tel Aviv Municipality financed only a quarter of the building of these premises in the centre of town near Dizengoff Circle. The Chamber Theatre had one outstanding success in the last season with "Mary Stuart" by Frederick Schiller, beautifully produced, acted and translated into Hebrew. The play is still a box-office hit in spite of three changes of cast owing to the indisposition of Hannah Maron, the leading "Elizabeth" and the impending departure of Orna Porath, the second leading lady, with her family to Paris. Miss Porath acted first as Mary Stuart, and then took over the role of Elizabeth from Hannah Maron. Many people, incidentally considered that the play symbolised the Ben Gurion-Lavon controversy.

It looks as if our oldest theatre, Habima, has been somewhat in the shade for it cannot boast any outstanding successes in the last season. Habima has indeed been undergoing a reorganisation, for a few months ago the artistic management was overhauled and Mr. Shimon Finkel, one of the veteran actors, and a long time critic of the previous management, was named Artistic Director. The effect of the reorganization should be felt in a few months. This season opened with two plays both strangely enough dealing with prostitution: Collette's "Gigi" and "Mrs. Warren's Profession" by George Bernard Shaw. We are promised three original Israeli plays and the titles sound attractive: "The King's New Clothes" by Nissim Aloni, "Genesis" by Aaron Meged and "A Trip to Nineveh" by Yehuda Amichai. One thing is certain: Habima has now a lot of competition to contend with and will be hard pressed to live up to its reputation. Also we wonder: will 1961 be known as the year of the revival of Israeli playwrighting?

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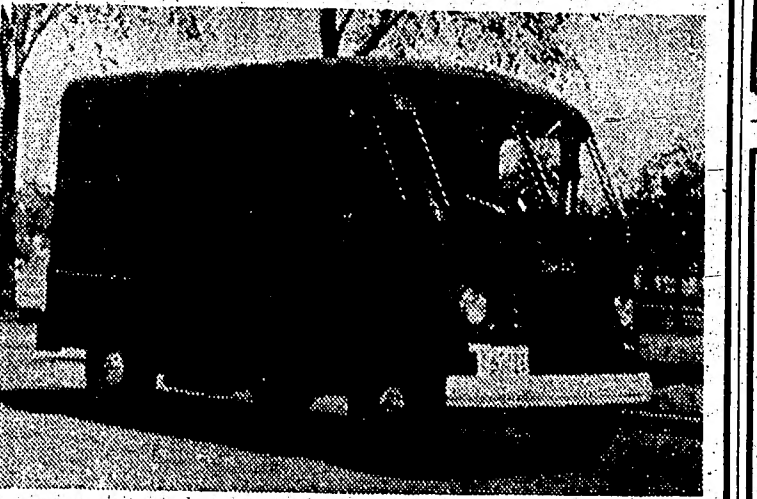
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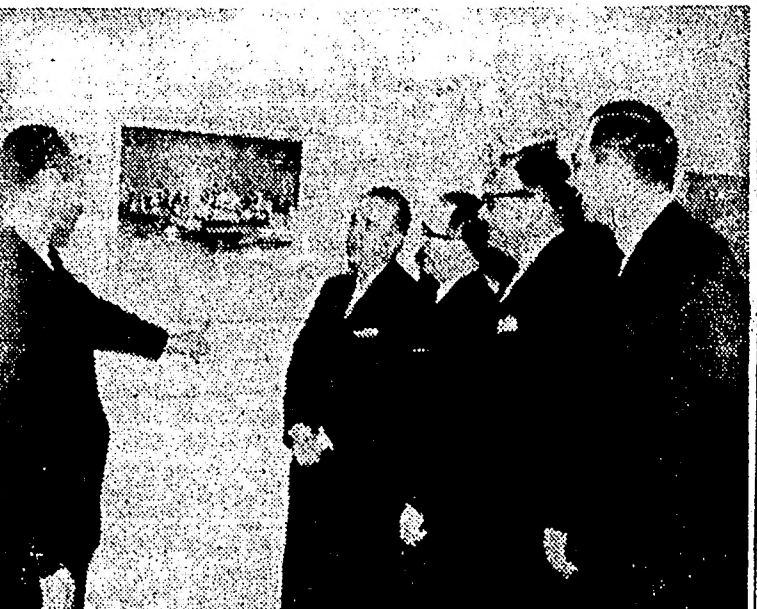
Israeli Art Exhibition At Four Seasons Motel



PRESIDENT OF TORONTO Zionist Council introduces guests at Israeli Art Exhibit. Left to right: The Hon. Eliezer N. Dembitz, Consul of Israel in Toronto, The Hon. Allan A. Grossman M.P.P., Controller Philip G. Givens, President Toronto Zionist Council, and Mayor Nathan Phillips.



MAYOR'S WIFE pours at reception following opening of Israel Art Exhibit with other hostesses. Seated: Mrs. Nathan Phillips, left to right standing Mrs. Fred Eisen, Mrs. Max Sharp, Mrs. Murray Koffler, Mrs. Sidney Wise, Mrs. Philip Givens.



ADMIRING THE PAINTINGS at the Israel Art Exhibit, left to right: The Honourable Eliezer N. Dembitz, Mrs. Avraham Bar-El (wife of Consul for Economic Affairs), Mrs. Eliezer N. Dembitz and Dr. George J. Liban.



MORDECAI AVNIEL'S "ACRE" admired by (l) The Hon. Eliezer N. Dembitz, Dr. George J. Liban, Executive Director Toronto Zionist Council and Central Division Zionist Organisation of Canada, The Hon. Allan A. Grossman M.P.P., Controller Philip G. Givens and Murray Koffler of the Four Seasons Motor Hotel.

CHATEAUX IN THE SKY

Impressions Of A Traveller In France's Provinces

The castles of France are celebrated throughout the world as monuments to a tradition of living in the grand manner. Gracing all the provinces of the country are well over 200 chateaux spanning seven hundred years of architectural history and social development in France. Of great variety, they include massive fortresses, spacious manors, country houses, and historic court palaces.

In the jet age, seventeen Air France Boeing 707 intercontinental jetliners are named after the illustrious chateaux of France. Now the jet traveler can fly from New York to Paris in less time than it took Benjamin Franklin to make a round-trip by coach from the ambassador's rectangular staircase in the courtyard are outstanding examples of French Renaissance sculpture.

A few miles away, and across the Loire, is the Chateau of Chambord. Its 440 rooms make it the largest castle in the region. The roof of the chateau, known as "The Village", seems to vie with the forest of Boulogne over which it casts a unique silhouette of 365 chimneys, 800 capitals, and countless steeples, domes, spires, and bell-towers. The chateau is also a part of French history. It was here that the treaty was signed which brought Metz, Toul and Verdun under the flag of France. During one of the visits of Louis XIV, Moliere wrote one play, and gave the first presentation of another, the "Bourgeois Gentilhomme".

Further down the Loire stands Chaumont. Its drawbridge, towers, and sentry walks evoke the gothic period, while the history of the castle recounts the stay of Catherine de Medici, and subsequently the exile of Madame de Staël in the Napoleonic era. History bridges the few miles from Chaumont to Chenonceaux, for Catherine de Medici made Diane de Poitiers move to Chaumont so that she could reside at Chenonceaux. The latter castle rises like a fairyland bridge across the Cher River. During four centuries Chenonceaux saw the passage of many great names, notably Diane de Poitiers, Catherine de Medici, Francis II and Mary Stuart, Charles IX, Louise de Lorraine, and Jean-Jacques Rousseau. Their histories linger like the waters under the castle, and their imprint remains in the gracious form of gardens; those of Diane de Poitiers on one side, and those of Catherine de Medici on the other.

On the right bank of the Loire, just a few miles from Chenonceaux, is the Chateau of Amboise. It is located on one of the oldest French castle-sites which date back to Gallo-Roman times. In 1492, year of the discovery of America, work was started on the

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120 YEARS OLD

THE JUBILEE OF A GREAT NEWSPAPER

In April 1842, a Jerusalem reader wrote to the editor of "The Jewish Chronicle": "Open the columns of your widely-circulated journal to the communications from the Holy City, in order to arouse among the Jews in the West national feelings and co-operation in this Holy Cause." And in the Diaspora, the desire to give was growing. In 1852, a West-European reader wrote: "Heart, land, and fortune, I hereby irrevocably pledge myself to such an undertaking. Whatever means may be resolved on to win it, I offer myself as one of the first band of adventurers, one of the first band of pioneers, to regain our Fatherland; for I would rather be a free citizen of Judea, than monarch of the boundless British Empire; I am a Jew." From the moment in 1841 when the first faint light of Zionism began to glimmer, until today, 13 years after the establishment of the State of Israel, "The Jewish Chronicle" has served as a sturdy bridge of co-operation and of pledges between Eretz Israel and the Diaspora.

The birth of "The Jewish Chronicle" coincided with the beginnings of the historic growth of the English sympathy for a Jewish Palestine. That was, indeed, the true beginnings of Zionism. One hundred and twenty years ago, in April, 1841, the Foreign Secretary, Viscount Palmerston, who believed in the idea of the return of the Jews to Palestine, instructed his Ambassador in Constantinople, John Ponsonby, to interest himself in the situation of "the Jews who are settled, or who may hereafter settle" in Palestine.

William T. Young, Consul in Jerusalem, also received this circular. He was a friend of Abraham Benish, the doyen of Jewish journalism in England, who — a few weeks after the foundation of "The Jewish Chronicle" — handed Young a detailed plan for the Government. Benish suggested that England persuade the Turks to establish a Jewish colony in Palestine, and that England guarantee the maintenance of conditions under which the colony would be formed.

Benish became editor of "The Jewish Chronicle" in 1855, and influenced the journal's policy in favour of a Jewish Palestine for decades. Together with the bibliographer, Moritz Steinschneider, and the scholar, Albert Loewy, he had already formed a society "Einheit" in Vienna in 1836. The name symbolised Jewish unity.

In 1840 Benish and Loewy came to London to promote Jewish colonisation in Palestine here. All the precursors of Zionism had appeared in the pages of "The Jewish Chronicle", from Mordecai Manuel Noah, the first American Zionist, with an extract from his discourse on "The Restoration of the Jews", published on April 4, 1845, in the paper, to Moses Hess, the author of "Rome and Jerusalem". Henri Dunant wrote to Abraham Benish that a Committee for the colonization of Palestine had been formed in Paris, and appealed to him to publish the program of this committee "in the estimable journal which you edit, 'The Jewish Chronicle'". Dunant concluded that the

work of the Committee, supported by the greatest and most aristocratic names among the Christians, was sympathetic to the Israelites, "whose rights to Palestine are superior to all others". What was Zionism in the middle of the nineteenth century? Zionism meant keeping alive the dream of a Jewish Palestine, planning to buy land, speaking of Montefiore's visits to the Holy Land or of the booklet by Kallischer, and the letters in the Jewish Chronicle by Alkalai, as well as the appeals in the paper to help Palestine.

Two events, constantly mentioned in the paper, increased



LEOPOLD GREENBERG
Famous J. C. Editor

Jewish interest in Palestine: the provoking activities of the missionaries and the inspiring work of the Palestine Exploration Fund.

Of greater and more positive benefit to Zionism was the Foundation of the Palestine Exploration Fund in London (1865). Their expeditions, excavations, and discoveries, reported in "The Jewish Chronicle", made inspiring headlines and reawakened old Jewish memories. This society published books by Major Conder, Brigadier-General Kitchen, Major-General Wilson, Major-General Warren, and other famous explorers. And then the book, "The Land of Gilead", by Laurence Oliphant, was published. All of them arrived at the same solution: Jewish colonisation in Palestine. Some of them wrote articles and propagated their ideas in "The Jewish Chronicle", which were afterwards republished in Jewish papers abroad.

In an article, "Mr. Laurence Oliphant's Scheme for the Colonisation of Palestine", published on January 9, 1880, "The Jewish Chronicle" considered his proposals as "the most feasible plan that has yet been put before the world". Oliphant was pleased with the reception given to his plans by "The Jewish Chronicle", and in the introduction to "The Land of Gilead" (1880), he wrote that "The Jewish Chronicle", which, as that paper is the leading Hebrew organ in this country, does, it may be assumed, represent the feeling of the nation on this subject, and in this impression I have been strongly confirmed by Jews with whom I have since conversed in the East".

In 1882 societies began to be formed in Eastern and Western Europe in favour of the Jewish colonisation of Palestine. And in the same year Leon Pinsker published a pamphlet in German, to his becoming the leader of these societies. To bring the so-

cieties into one organisation, the Kattowitz Conference was convened on the hundredth birthday of Sir Moses Montefiore, the Polish predecessor of Zionism. This conference lasted from November 6-11, 1884. Thirty-six delegates participated, among them two from England, Charles Wollraich, and Zerah Barnett. The Jewish Chronicle published a detailed report of the Conference.

The paper increased its reports on Palestine and published articles with descriptions of the new colonies. The historic works of Baron Edmond de Rothschild or of Rabbi Samuel Mohilever became known to its readers. Letters written by Colonel Goldsmid and by the pioneers gave the English Jews fact and figures about the progress of colonisation. The policy of "The Jewish Chronicle" was "that this question should not be ignored", wrote the editor of June 15, 1883. He foresaw the disruption of the Turkish Empire, which seemed to him "only to be a question of years", and it was "quite on the political cards that in the contest of international interests the foundation of a neutral Jewish Republic might be welcomed".

The editor appealed to the "leading minds" of the community and to "the advocates of universal Judaism", who were the opponents of the Return, to eschew their prejudice and assist the agricultural colonies.

However, Zion's greatest hour in England was the meeting at the Great Assembly Hall (Mile End) on May 23, 1891. It was numerically the best attended Jewish meeting ever held in London.

Edmund H. Davis, Colonel Montagu, M.P., the Rev. S. Singer, and Hermann Landau spoke to over 4,000 persons, with an appeal to support a petition to be presented through Lord Rothschild to Lord Salisbury. The meeting requested the Government to intervene with the Sultan to let the Jews dwell in safety in Palestine.

Then followed the great crises of colonisation in Palestine and of the Hovevei Zion in Eastern and Western Europe. Everything seemed about to collapse. Then Theodor Herzl appeared on the scene. His first Zionist move was his visit to London. On November 21, 1895, he met Israel Zangwill, who introduced him to Asher Isaac Myers, editor of "The Jewish Chronicle" after the death of Abraham Benish (1878). With his London visit a new era in Jewish history began.

His meeting with Zangwill was the beginning of political Zionism in London, and his acquaintance with Asher I. Myers led to the opening of the most glorious chapter in the history of the Jewish Chronicle. When Herzl explained his political Zionism, Asher I. Myers, whose love for Zion was largely based on religious sentiment, asked him: "What is your attitude towards the Bible?" Herzl replied: "I am a free thinker, and it is my principle that everyone should be happy in his own way".

This debate caused Myers to become an opponent of political Zionism, although was deeply impressed by Herzl's personality. Myers said to him: "No, you are the man to lead. You must be the primary of this idea. The Orthodox Jews will follow you, although they will consider you as a bad Jew. But the Jews will not wish to go to the Argentine, but to Palestine".

Asher I. Myers was present when Herzl gave his first Zionist talk to the Maccabaens, a society of scholars, journalists, and intellectuals, who arranged a dinner in his honour at St. James's Hall Restaurant, on November 24, 1895. Subsequently Myers asked him for an article, a résumé of his project, to be printed in "The Jewish Chronicle" in German, which was translated and published under the title "A Solution of the Jewish Problem", on January 17, 1896. Thus it came about that from London, from 2 Pinebury Square, Herzl's message to the Jewish people, his exhortation to the world was proclaimed. The first rays of a new Jewish era appeared on the horizon, and the first stone was laid for the future Jewish State.

Herzl used to read "The Jewish Chronicle" carefully, republishing some of the articles or news items in his weekly "Die Welt", and some of the ideas expressed in "The Jewish Chronicle" found their echo in the Zionist movement. Asher I. Myers, who once said: "Zionism is a blessing for the Jewish newspapers; it gives them live material in the dull season", increased the publication of Zionist events, but from time to time he published anti-Zionist editorials. Morris Duparc covered the most detailed and objective reports in the First Zionist Congress, Basle, 1897. It may now be added that the Zionist Congresses were described in full, which could not always be said even of the official Zionist papers. The paper also published a number of letters and interviews with Herzl, Max Nordau, and other Zionist leaders, as well as Herzl's first brief "Autobiography". Although Herzl sometimes had sharp differences with the anti-Zionist attitude of "The Jewish Chronicle", he and Asher Myers remained personal friends. When "The Jewish Chronicle" needed a correspondent in Vienna, Herzl was asked to recommend someone. He suggested Dr. S. E. Landau, and a few years later Dr. S. Werner — both of whom were accepted.

After the death of Asher I. Myers, Israel Davis and Morris Duparc continued to favour Zionist news, lessening the anti-Zionist comments. When Herzl died (1904) "The Jewish Chronicle" published many pages of tributes to the founder of Zionism.

The great change came when a group of Herzl's intimate

friends took over "The Jewish Chronicle". It was first offered to Leopold J. Greenberg, who wanted to obtain it for the Zionist Organisation. He contacted David Wolfsohn, Herzl's successor, who agreed that this was in line with political Zionism and could be of help in winning over English public opinion for Zionism. But the Zionist opposition (practical Zionists) to Herzl now rose against Wolfsohn, the President of the Zionist Organisation, so that Wolfsohn, Joseph Cowen, Jacobus H. Cahn, Leopold Kessler, and Leopold J. Greenberg, as editor, decided to buy the shares of "The Jewish Chronicle" for themselves at the beginning of 1907.

Leopold J. Greenberg was Herzl's London Ambassador of Zionism. He was the first Zionist to discuss Zionism with Arthur J. Balfour and Lloyd George. He negotiated with Joseph Chamberlain, and played an important role in the British offer for a Jewish settlement in El Arish and later in East Africa. When "The Jewish Chronicle" changed hands, Leopold J. Greenberg and Jacobus H. Cahn were members of the Executive of the Z.O., Joseph Cowen and Leopold Kessler, who was the leader of the El Arish Expedition, belonged to the Zionist Pioneers. All three — Greenberg, Cowen, and Kessler — were the standard-bearers of political Zionism, and years later saved the English Zionist Federation from being dissolved by the Zionist opposition to Herzl's political Zionism.

"THE JEWISH CHRONICLE" did not become a Zionist paper. It remained "The Organ of British Jewry", with a pro-Zionist outlook, underlining its support for political Zionism. The discussions on Zionism increased, and, in accordance with tradition, the paper gave all groups the right to express their opinions.

The Balfour Declaration, signed on Friday, November 2, 1917, could not be published in the Friday issue of "THE JEWISH CHRONICLE", whereupon the publication was postponed for a week, until November 9, to give "The Organ of British Jewry" the opportunity of printing it at the same time as the general Press. In its editorial, "A Jewish Triumph", the paper described the Balfour Declaration as a triumph for civilisation and for humanity, and gave a warning that the Jewish fight was not finished, and that now the real testing time for Jews was beginning.

L.J. Greenberg, gradually resigned from his Zionist offices, but as editor of "THE JEWISH CHRONICLE" he remained Herzl's ambassador and spokesman on political Zionism. He sponsored the formation of the Jewish Legion, and did not hide his dissatisfaction with the incompetent formulation of the Balfour Declaration. He was sceptical about the appointment of Herbert Samuel as first High Commissioner of Palestine, and was firm in his opposition to the policy of Chaim Weizmann, even at a time when Vladimir Jabotinsky was a member of Weizmann's Zionist Executive. Courageously he attacked the Palestine Administration and the White Papers of the British Government. He never forgot the aspirations of Zionism, and recalled to his readers that a Jewish State was its ultimate aim. This at a time, when it was highly impolitic to do so, in official Zionist circles.

"THE JEWISH CHRONICLE" reflected the stormy and exciting years in Palestine and in Zionism until 1948. Articles, statements, and interviews with Zionist leaders, with the Zionist opposition, and with various M.P.s and English statesmen filled thousands of its pages. Endless numbers of letters discussing Zionist affairs continued to appear in its columns, in conformity with the old motto of Abraham Benish: "By means of discussion the truth will be elicited".

In Great Russell Street the leaders and officials would wait for Fridays with what almost amounted to apprehension to learn from "THE JEWISH CHRONICLE" the latest developments in Palestine and even in Zionism. They were often worried about the criticism and comments of the editor, of which they openly complained, but in their hearts they were grateful for criticism of the British Government, a criticism they themselves could not voice. Yet "THE JEWISH CHRONICLE", as well as the Zionist Federation and the other Zionist parties sustained the spirits of the Jews in London at a time when it was most necessary — during the Ernest Bevin era.

Looking through numerous volumes of "THE JEWISH CHRONICLE" spanning the last 120 years, it is fascinating to read the full history of Palestine, of Jewish colonisation, of Zionism, and of the Zionist Organisation, from Theodor Herzl to Nahum Goldmann, culminating in the heroic emergence of the new State of Israel. It is also the story of "THE JEWISH CHRONICLE's" love of Zion. It fought with the greatest of weapons — the pen. The veteran of the Jewish Press served Zionism well, as no other paper did.

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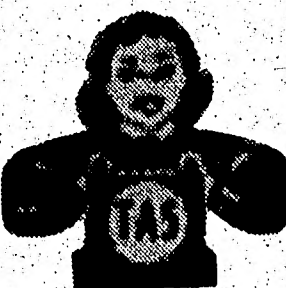
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JACOB BEN-AMI, star of The Tenth Man, admires the work of Mrs. Feige Weinberg, an 89 year old resident of the Jewish Home for the Aged during his visit to the Home and Baycrest Hospital. Mrs. Weinberg won a first prize at the Canadian National Exhibition show this year.



ALFRED C. SCHWARTZ, Q.C. who has just been appointed Chairman of the Advance Gifts Division of the Jewish Home for the Aged and Baycrest Hospital Building Expansion Fund. The Building Expansion Fund is seeking just over \$1,000,000 of its original objective of \$4,500,000.

COOKIE GILCHRIST HELPS COMBINED DRIVE

DRIVE
Football star Chester (Cookie) Gilchrist told a meeting at the Jewish Home for the Aged last week as a member of a minority group he was proud of the work that the Jewish community has done at the Home.

Mr. Gilchrist told the members of the Men's Service Group Division of the Building Expansion Campaign for the Home and Baycrest Hospital that he only

wished his fellow Negroes were in a position to do the same.

MAKES CONTRIBUTION

Introduced by Sam Yurman, Mr. Gilchrist promised that in addition to making a contribution to the Building Expansion Campaign he would personally canvass his fellow Toronto Argonaut football players.

Nat Gold, co-chairman of the Men's Service Group Division told the meeting

that the Division had raised \$22,000. since their last report meeting. This brings the total raised by the division to \$190,000.

The Building Expansion Campaign is seeking \$4,500,000. to build a new Home for the Aged and to enlarge Baycrest Hospital.

STARS AID DRIVE

The campaign needs just over \$1,000,000. to go over the top. Highlight of a report meet-

ing of the Women's Corps of the Building Expansion Campaign on November 21 was the personal appearance of Risa Schwartz and Jacob Ben-Ami, stars of The Tenth Man.

More than 100 members of the Women's Corps attended the meeting and a total of \$21,500. was reported raised.

The meeting was chaired by Mrs. Alain Seidlitz and Mrs. Morris S. Till. Miss Schwartz and Mr. Ben-Ami were introduced to the meeting by Herbert J. Weiss, chairman of the Public Relations Committee.

WELCOMED BY RESIDENTS

Prior to their appearance at the meeting Miss Schwartz and Mr. Ben-Ami toured the Home and Hospital.

On their arrival they were taken into the dining room where residents and wheelchair patients were assembled. They were given a warm welcome and introduced by resident Harry Levine.

Mr. Ben-Ami told the residents and patients how happy he was to be with them. He brought back warm memories of the Yiddish Theatre in Toronto "in the old days" as he discussed his early career here.

Later he told the Women's Corps meeting of his impressions of the Home and Hospital and was close to tears as he described how wonderful were the facilities at the Home compared to the dormitory in which his mother lived in a Home for the Aged in New York.

Hanukah Festival At Jewish Home For The Aged

The women's auxiliary of the Jewish Home for the Aged and Baycrest Hospital will hold its Hanukah festival meeting on Wednesday, December 8th.

Highlighting an important program of the Home Day Care, a panel of experts will discuss its relationship to

the individual, the family and the community. Participating will be Walter Lyons, administrative assistant of the JHFA and Baycrest; Jerome Diamond, executive director of the Jewish Family and Child Service; Dr. Albert Rose, professor of the school of Social Work, University of

Toronto. Moderator will be Dr. Reva Gerstein. Mrs. Samuel A. Gans, president of the women's auxiliary, will act as chairman and Mrs. Abe Levine, co-chairman of the program will introduce the speakers.

The beautiful ceremony of the lighting of the Hanuka candles will take place as a choir, composed of the Home, will sing the blessing. Mrs. Morris Till, chairman of Day care, will light the first candle, followed by Mrs. Esther Goodfellow, a Day Care Resident; Mrs. Fagge Weinberg, a permanent Resident, and Mrs. Nathan Lastman, Co-Chairman of Gift and Tuck Shop.

Mrs. Louis Kisluk, Co-Chairman of Gift and Tuck Shop, will speak on the role of volunteers play and the role the shop plays in the life of the Residents.

TOKEN STRIKE BY HADASSAH DOCTORS

Jerusalem, (JCNS) Doctors employed by the Hadassah Medical Association last week went on a token strike from 11 o'clock in the morning until four in the afternoon, in protest for not receiving back-dated pay raises in accordance with previous agreement.

The Hadassah Management claims it has not enough money available, and is pressing the Ministry of Finance for higher rate

of exchange on dollars sent from the U. S., where Hadassah women are raising money for the Institution in Israel. About £1600 would be needed to pay the back-dated rises.

The Israel Medical Association has warned that all publicly employed doctors will go on strike in support of the Hadassah doctors if the matter is not speedily settled.

DATE LINE ISRAEL

(Continued on page 5)

the past has led to the breaking away of several small union groups. The dominant Mapai party has been a stabilizing influence, but there are distressing signs that the two labor parties to the left of Mapai may gain control of the Histadruth, and the situation could be changed considerably. One result would be to throw the professional classes over to the political right. This would at least help mark more clearly the definitions of labor and conservative in Israel, and perhaps bring closer the day of a two or three party system.

The second complicating factor is the responsible desire of the government to arrest inflation. A salary rise for the upper bracket civil servants must inevitably mean a rise for the lower bracket as well. A raise in

pay for high school teachers must surely be followed by insistent demand for a raise for the lower grade teachers, and so on all the way down the line. The sluice gates would be breached, and the wave of pay-raises would inundate the country. The result would be a rise in the cost of living. But in Israel, more than in most lands, the stability of the economy is based on the cost of living index. The index influences the value of both government and industrial bonds; it is the operative element in the formula for repayment of loans; it governs practically all salary and wage contracts, which provide for

automatic rises when the index goes up. So — a chain-reaction salary increase would raise the cost of living, and this in turn would automatically trigger off further rises! Heretofore the government has been relatively in control of the situation, and has been permitting gradual, grudging increases to the professionals, while at the same time staving off the wholesale demands of labor.

How much longer can this front be held, in view of the growing assertiveness of the left, and its greater influence in the new coalition government? The answer is not yet clear.

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At this Happy Season of Thanksgiving and Re-Dedication to the Free and Independent Spirit of Jewish Belief, and, as the light of the Menorah Gleams on your family and friends, may we at Morgan's join in wishing you "Happy Hanukkah"

TO HELP YOU SELECT APPROPRIATE HANUKKAH GIFTS FOR YOUR FRIENDS AND LOVED ONES... MAY WE SUGGEST...

Perhaps these ideas may help you

FOR WOMEN

- Women's Dainty Swiss Lawn Handkerchiefs... Embroidered Linen or Colourful Prints each .75
- Put Fashion in her hand with a chic Handbag from our collection of Totes, Satchels, Pouch or envelope styles... Calf or Grained Plastic, Black, Brown, Patent, Tapestry, Green, Magenta... each 5.00

FOR GIRLS

- White Nylon Tricot Slips with adjustable shoulder straps... sizes 8 to 14... Each 2.95
- Half-Crinoline, lavish with lace and ribbon trim... White only, 8 to 14... 3.95
- Full Crinoline Slip; the skirt a whirl of fine horsehair and nylon sizes 4 to 6x, White... each 2.95
- Girls' "Cordora" Floral print Dusters in dainty Floral print finished with cute ruffled hem, Pink and Blue, sizes 8 to 14... 5.95 4 to 6x... 4.95
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- Girls' long-sleeve, cotton-knit T-Shirts, turtle neck style in White, sizes 4 to 6x, each 1.98

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- A 3-Piece shirt set, gift boxed and useful for dressy occasions, White broadcloth shirt, bow tie and matching adjustable belt... sizes 2 to 6x... set, 2.95

GIVE THE FAMILY FOAMTREAD, WASHABLE SLIPPERS

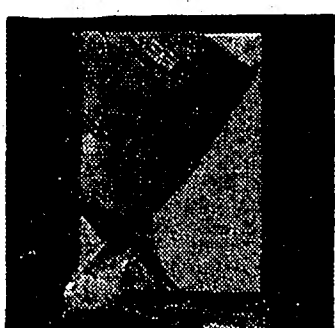
- Bootee Style for little folks... zipper front, full size 4 to 7... in Pink or Blue... pair 2.98
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- For a busy little Housekeeper. 13-pce. Kitchen tool set just like "Mothers"... sturdy aluminum for long wear, safe, strong and rust-resistant... Rolling pin, spatula, spoons, measuring cup, scoops, baking dish etc. gift-boxed, set... 1.69
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The "perfect fit" hosiery... so durable and attractive to wear. No seams to twist. Of micro-mesh 400 needle, 15 denier in Peacon, Taupe, High-light. Sizes 8 1/2 to 11. Short, Medium, Tall, Pr. .97

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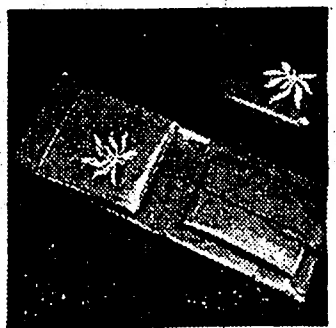


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By Smiles 'n' Chuckles... the famous makers of Chocolate. Delicious 1 lb. box of assorted miniatures, nut, cherry soft and hard centres

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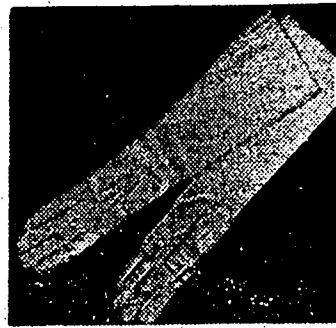


BUXTON WALLET & KEY CASE

Convertible Wallet of smooth saddle hide. Has "magic purse" removable pass case, new lickbar window-changer, and holds memo pad. Key case matching above. Felt lined. Embossed. Black, Red, Blue, Bone. Wallet 6.95. Key Case

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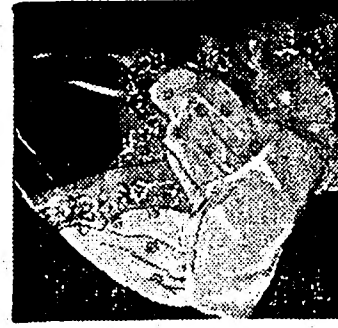


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For Children

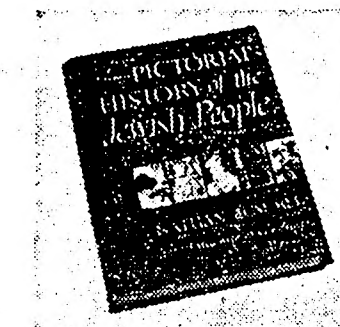


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Boxed set... 3.98

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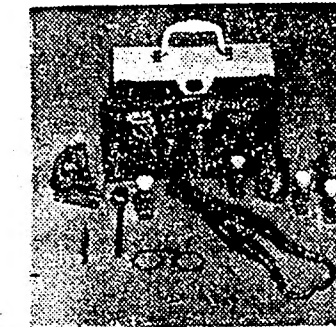


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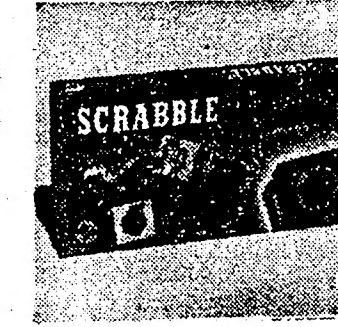


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You've never seen a doll like "Koweeka" (Smile in English). He's Eskimo, and made in Canada exclusively for us. Parka trimmed with rabbit fur, and he wears wool clothes, Eskimo style.

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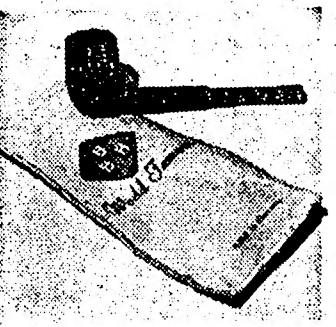


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Fabulous effects possible with "Sparkle" paints. Dazzling new kind of paint with flowing glitter ready-mixed, just brush on pictures.

Small 1.17 Large 2.37
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For Men...

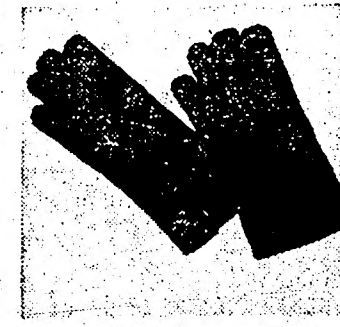


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English import well-seasoned Briar Pipe for cool, refreshing smoking. He'll look relaxed and feel relaxed.

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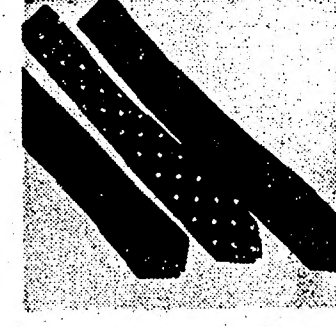


"ARROW" T-shirt

The most comfortable wash and wear Broadcloth shirts ever. 65% Terylene and 35% Cotton. Stays fresh all day, wears twice as long, year round comfort. White only, sizes 14 1/2-17.

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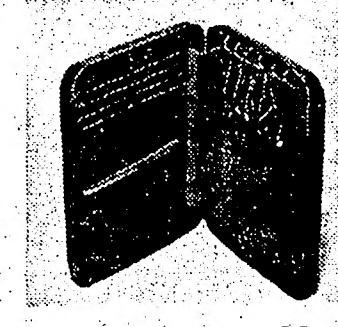


FOULARD TIES

Made in Italy expressly for Morgan's. Deep rich backgrounds and neat patterns on 100% Silk.

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Always handy, always useful... a bottle opener with a difference. It's an Israel Creation, made of solid brass and finished in colourful "Patina". A mellowed, natural green-blue finish.

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MORGAN'S CHINAWARE
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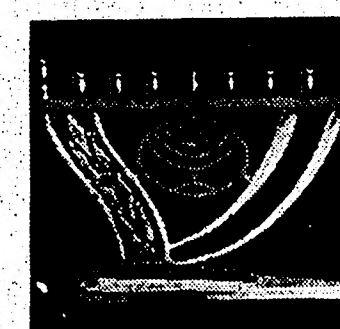


DECORATIVE WALL PLAQUE

An Israel creation in "Patinaware"... natural greenish-blue finish on brass. Hand wrought, kiln fired. 15" diam.

14.50

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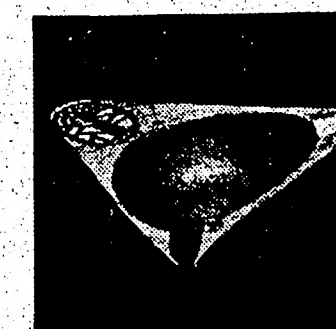


MAGNIFICENT MENORAH

The ultimate expression of tradition in modern motif. An Israel creation in "Patinaware". 4 1/2" high.

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TRIANGULAR ASHTRAY

Unusual combination of "Patinaware" and mosaic. Specially processed and kiln-fired for lasting beauty. 3 1/2" Diam.

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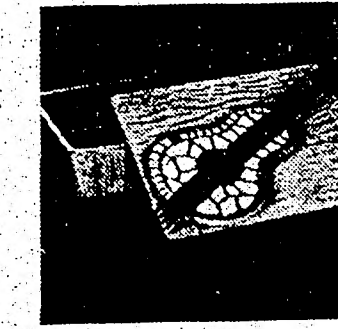


MOSAIC PLATE STAND

Vivid modern art colours on Plate Stand of "Patinaware". An Israel creation of distinguished craftsmanship. 9" long.

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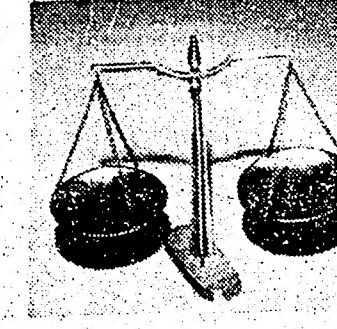


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Guitar motif in beautifully coloured mosaics on "Patinaware"... an authentic Israel Creation. Superbly finished. 4" in length.

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UNIQUE BALANCING SCALES

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